The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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IN DEFENSE OF MAN

WE HAVE had occasion many times to call attention to the high excellence of the work being done by the National Catholic Alumni Federation in its effort to play an adequate part in American Catholic Action. The outline of the program proposed for the federation's conferences during the current year, which has been issued by the national headquarters, is further, and, indeed, convincing proof of the thoroughly constructive nature of the federation's policy. It lays before the local chapters of the federation, which now extend from coast to coast, a unifying theme for the discussions and studies of these chapters, together with concrete suggestions, which, however, do not bind these chapters to a rigid, regimented scheme, but, on the contrary, leave them free to choose their own topics and methods of developing them in accordance with local interest, opportunities and local type of leadership.

Nevertheless, the need for having all units of the federation move forward together, on the basis of fundamental principles, is obvious; therefore the importance of the main theme of the federation's program is properly emphasized. That theme is, "The Defense of Man." As the program notes say, "The root cause of the world's trouble lies in a false concept of the nature of man as a being whose sole concern is with this life. It is therefore in defense of and in exposition of man's true nature that this series of disputations and conferences is planned. It is as a citizen of two worlds that man's life on this earth must be viewed, for both worlds enter and condition every human life."

The aim of the meetings is then fully explained, so that the highly actual character of the problems to which the underlying principles are to be applied becomes apparent. For as the program points out, in order that the federation members

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shall be able to qualify as study club leaders and organizers in their respective communities and parishes, it is not only essential to be technically proficient in study club methods, organization and procedure; but it is equally necessary "to develop an understanding of the fundamental philosophical oppositions in the world today—Communism vs. Catholicism; and unrestrained materialistic Capitalism vs. Catholicism"; and, furthermore, it is necessary "to stimulate a realization of the power of Catholic thought and life in (1) the order of government; (2) the economic order; and (3) the spiritual order."

Through such a course, provided it is carried out effectively along the main lines laid down, with the same spirit which so admirably vitalizes this splendid program, the federation members will be thoroughly prepared to engage in a type of integrally Catholic activity for which they are specially qualified by education and training. By means of this coordinated activity, they will be able, later on, as the program states, "to convey fundamental knowledge to their non-Catholic neighbors; so that America may be saved from the results of false philosophy"; while among their fellow Catholics they will be in a position to build up effective groups to combat Communism and other subversive tendencies. Moreover, many other activities will be bound to open up as the program takes effect; for example, "press vigilance lectures; meetings, public discussions and disputations that will bring to the problems of today the sanity and beneficence of Christian principles." The program begins with individual, not mass, action; yet by the grouping of individuals in mass action based upon intellectual conviction a true answer is found to the various collective movements of the age which in effect tend to the degradation and finally the enslavement of mankind. There is nothing merely negative and passive in this splendid program: it is forward-moving and positive, and it should serve as a rallying point for many non-Catholic individuals and groups.

The three main sectors of the front on which the far-flung battle-line of the federation's campaign will deploy are: the Order of Government; the Economic Order; and the Spiritual Order. In each of these divisions of the program concrete and logically connected subjects are suggested for study and discussion. Space is lacking here to follow the program through its detailed plan; but we feel that the paragraphs in which the main principles are summarized should be given in full, in the hope that many of our readers who are not members of the federation may profit by this lucid and most stimulating statement. For it seems to us that the Federation of Catholic Alumni may well have provided the basic program for American Catholic activity as a whole, as well as for its own members. The statement is as follows:

"Throughout the public conferences and disputations, and private discussions or study groups, emphasis should be laid on the following principles:

"(1) That man as we know him in the whole of recorded human history is, and ever has been, of an unchanging and unchangeable nature; that all the discoveries of science and the inventions of the mechanical age, all the changes in forms and concepts of government, of economic and of social life have not in the least affected or changed the essential nature of man as man; that, therefore, all rational approach to solution of the problem of reconstruction and reform, governmental, economic, and social, must take account of man's spiritual nature and build upon that foundation; and that unless this be done all efforts for the betterment of conditions can but lead to greater and greater economic and social strain, tension, maladjustment, insecurity and unhappiness.

"(2) That the fundamental principles of western civilization, individual liberty, human rights, the rights of private property, the integrity of human personality, derive from the doctrine now almost alone affirmed universally in the Western world by the Catholic Church, that man at the core of his being is of a spiritual nature.

"(3) That specifically the ideas of inalienable human rights—liberty of the subject, freedom of conscience, equality before the law, etc.—that are found in Magna Carta, the Bill of Rights, the Declaration of Independence and the American Constitution, ultimately repose upon that same concept of man, and can only be safely defended within the framework of that idea.

"(4) That these principles, embodied as a complete system of government in the Declaration of Independence and the Constitution of the United States, rest upon the objective nature of man as their sole ultimate foundation and can rationally and effectively be defended only upon that basis.

"(5) That the human is by definition and essence that which strives after the superhuman and if it fails to do so, falls below the natural.

"(6) That, as individuals, we should throw the whole force of our support behind social legislation and reform based on true principles that tend to strengthen and protect man in economic security, in spiritual and political freedom; but we must realize and reaffirm the truth that programs of mere social, humanitarian and economic reform will not alone suffice.

"(7) That we cannot reerect a Christian social order by such legislative reform alone, and that it is impossible to get modern men to accept Christian economic ideas without first accepting Christian intellectual and moral principles.

"(8) That 'the real ally of life and the only source of spiritual power is religion.'"

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Week by Week

ONE THING the bonus agitation does seem to have made clear—that the inflationists are all but thoroughly liquidated, and that spending for the time being means increased federal indebtedness. It is a magic device, this last, which all the leading nations have been using to an extent that all but baffles the forecaster of the economic future. Compared with the entire wealth of the United States, the total of what the government owes is a small if no longer a trifling sum; and there is consequently a long gap between the accumulated I.O.U.'s of the present and some desperate reckoning to come. In other countries, where the instrument of government debt has been wielded by a far poorer society, a different situation exists. The fate of such nations as Germany, where mounting expenditures have accompanied a steady shrinkage of the gold supply, is relatively predictable in terms of taxation and curtailment. When the citizen cannot be tapped for additional levies, he may be asked for a tax in the form of a lower standard of living or of a depreciated currency. No one can tell whether emergencies still to come will force rich America into a similar desperate situation. It may be that no practicable way out of "financing recovery" will suggest itself. But for the time being such reflections have little purpose, and accordingly the advocates of inflation might just as well think up something else to talk about. This point is surely one of the most remarkable by-products of recent financial evolution, much though this had added to our theories of wealth and its management.

The Trend of Events

THINGS said in Washington recently may be said to have raised the ghosts of the past. It is doubtless well that to no apparent practical purpose the name of Woodrow Wilson was a kind of rampart round which defense and blame were locked in battle before Senator Nye's committee. For though the complex details of our war-time history have not yet been sorted out definitively by any historian, almost any verdict concerning them reveals how different is the world outlook of a contemporary American from that which prevailed less than twenty years ago. Then the normal attitude toward the Old World was one defined by sentimental attachments and limited by an almost naive ignorance. The truths about Europe which had not dawned on Woodrow Wilson were legion; and in that respect at least he was typical of the average man. Few of our statesmen even knew as much as how the kingdoms of the Continent were bounded; and in Washington as little was realized about the causes of the fateful conflict of 1914 as about the history of then undiscovered Sumeria. Today we possess a body of experience, the legacy of numerous contacts both fortunate and otherwise, which greatly changes the popular attitude toward foreign policy. Blaming Woodrow Wilson for not having had the benefits of that experience is like chiding a child for a deed he is likely to undertake as a mature person. The poor man was an American of his time, little moved by realistic considerations and deeply influenced by atavisms and idealisms. Yet it does no harm to show clearly where and how he failed. We might learn, at all events, that the present insistence upon aloofness and cynicism is also not the whole content of a viable political philosophy. The world does respond to impulses not born of money or even of nationalistic purpose. And perhaps our collective hope reposes as much on those impulses as upon shrewd calculation of the facts.

President Wilson

HOW FANTASTIC many of our impressions of missionary activity are! We imagine a priest wandering into a heathen village, there to summon everyone to baptism; we close our eyes and see thousands rushing toward conversion when at last the chance is offered. Perhaps, in real life, there are still a few places where the apostles of Christianity meet a tribe to which this faith is unknown. But in the great majority of cases, the work of religion is begun in practically the same way that a parish is started in the United States. A few faithful souls are banded together. Some rudiments of community life are established painstakingly by the missionaries. The catechetical school is thrown open as soon as possible. Converts are made slowly and laboriously. The mission worker can rely on no theatrical glamor such as used to surround the white man. He is forced rather to surmount prejudices against that man which are based on long periods of exploitation and cruelty. Economic and transportation problems must be faced and solved as they are in a modern American parish, though the means utilized may be different. Accordingly the missionary needs more rather than less sympathy and help than he did formerly. The task of the Church is to prove that "culture" can do as much good, of a natural as well as a supernatural kind, as its secular protagonists have done in the past. Medicine and indeed caritative and educational endeavor of all sorts is now indispensable to the apostolate. Our duty is plainly to contribute to the support of at least one mission parish in the same manner we contribute to our own. For the mandate of preaching the Gospel to the heathen can now be carried out on no other basis.

The Missions and Reality

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Rudyard Kipling

A RUGGED, stately, eccentric, isolated yet representative something passed from the scene of England with Rudyard Kipling. That he was a great writer long seemed dubious to the many who distrust the art value of the short-story medium and who noticed correctly enough that the author of "Kim" was no novelist; but today there is little doubt that the fantasy of Kipling, as revealed in his nature legends and his verse, ranks with all but the very greatest endowments of those who rest in English churchyards. To us the man was in many ways a fiery and fanatical heretic, whole imperialistic emotions were at once more modern and less noble than the moods of Christendom. Yet one cannot help noting now that Kipling was even so a deeply religious poet, whose faith is well-nigh incomprehensible to the faddists of naturalism who are now the vogue. "Recessional" is very probably the greatest Protestant hymn in our literature; "The Last Chantey" is a song of faith that transcends all sectarianism. Kipling's prose had much of the same quality. Its romance was far less a matter of insistence upon the literary values of technology than of insight into the glory of ethical purpose. This poet, unlike Carlyle (of whom he was in many respects suggestive), was no adept in idealistic philosophy. His creed was simple; and when it was wrong, or rather insufficient, it was always at least firm as well as strengthening. Such things will bear remembrance now.

High Credit

NEW YORK CITY is to be praised for its fine motor report card for 1935, which has just been signed by Police Commissioner Lewis J. Valentine. In the important subject on which many of its allegedly more virtuous sister cities have fallen down badly—the subject of automobile accidents—New York emerges with the most shining record in years, a record which cuts down the 1934 percentages in every department. Thus is proved once more the truth that cannot be proved too often for the encouragement of humanity: that effort and resolution always count, however baffling the problem or seemingly remote the solution. New York's traffic situation, compounded of an abnormally narrow central city, an abnormally large number of pedestrians and a constant nightmare increase of motor vehicles, is perhaps the worst in the world. Yet since 1934 the police have put on a determined and unrelaxing drive for safety, and the result is not only evident but marked. Moreover, it is distributed over all five boroughs, the total decreases being, in accidents, 7,653 (20.4 percent), in deaths 65 (5.93 percent), and in injured 9,212 (20.7 percent). Of course the work still to be done is enormous, as Commissioner Valentine hastens to say. The most suggestive department, at least to the casual reader, is that of private cars, which lead the accident totals by such a tremendous margin that even the fact that they greatly outnumber taxis and trucks seemingly cannot account for it. It is apparent that their drivers are not as "safety conscious," or as skilful, as those who drive for a living. A tightening up of license requirements would not solve the problem, since many of these cars come from the outside; but it would help. So, as we have said more than once, would a firmer policy of canceling or suspending licenses.

Cheating Charity

PERHAPS, in view of the enterprise of modern fraud, the caution which has just been sounded once more by New York City's Commissioner of Public Welfare against highly organized groups preying on the public in the name of charity should not be surprising. But the quality of inhuman meanness in this particular form of trickery will continue to be shocking, even when the element of surprise has vanished. There is no human bond like charity. Nothing so warms us toward another of our kind as the knowledge that he is compassionate to suffering, and not "insensible to the miseries of the poor." Nor is this generous regard for generosity confined to the fine-souled and high-minded. It is as nearly universal as any positive sentiment can be. Even those of dulled ethical sense, even outright criminals, will for the most part respect the instinct of charity. There are individual frauds, of course—neurotics and fake cripples—who batten upon it. But they do not constitute the same moral spectacle as the gang whose cool business operations Commissioner Hodson describes in detail: gangs registered and licensed as charitable agencies under the state laws, which work upon the sensibilities of kindly men and women through the expert medium of a telephone solicitation force several hundreds strong. The blind, the tubercular, the unemployed, sick and crippled children—all are made the theme of moving pleas by these high-pressure telephone bandits, who weight their requests by the names of prominent political and professional personages. Needless to say, the people thus invoked know nothing of the "causes" they are supposed to be sponsoring; needless to say also, of the many thousands of dollars thus secured, no tiny proportion ever finds its way to the uses for which the donor gave it. From no point of view can the city afford the luxury of so noisome a racket as this. The citizen's duty is not done when he simply refuses to respond to telephone solicitations. He has an obligation to resent such abuses positively, strongly and intelligently.

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THE VETERAN'S PATRIOTISM

By ROBERT WITHINGTON

"THIS is my own, my native land!" The poet records the ecstatic sigh of the patriot, and few of us have a soul so dead that we cannot echo it. But just what is "patriotism"? The most common definition is "love of country," which will suit our purpose for the moment, once we know what love is. Perhaps there is also an admixture of pride in our patriotism; but we must not confuse this emotion with "nationalism," which suggests a feeling of superiority to other nations, mingled, perhaps, with a dislike, amounting almost to fear, of the foreigner. Our recognition of the excellence which we share with our compatriots is likely to militate against a sincere belief in world-brotherhood; but it is not an essential ingredient of patriotism.

There are various kinds of love. Such terms as "fatherland," "mother-country," or "patria," imply that the love of patriotic citizens for their homeland is that of children for parents; that it is a mixture of respect and gratitude. We think of the Victorian parent as awe-inspiring, though there were companionable fathers in the past; and even today, when there is a greater familiarity between the generations, there is often an infusion of pride in the affection each has for the other; and if the children feel less gratitude for the gift of life, they at least recognize the sacrifices which their parents make for them, and appreciate the love they show.

Sometimes, a child feeling that he did not ask to be born, that he is here without any volition on his part, thinks he has the right to demand that his father provide for him; this suggests an overweening selfishness on the part of the son—and a lack of proper affection. When, therefore, we observe citizens developing something of this attitude toward the country they profess to love, we are properly shocked. Such a virtue as love may be expected to spring from a disinterested source; one may question whether it is real love, if it does not. We are, or should be, glad to sacrifice ourselves for the loved ones; we should at least give as much as we take. Love expresses itself in service.

And that is the kind of love we should have for our country. A love arising from our expectations of gain would be no very high type of love; even a politician would be reluctant to admit that his patriotism was of that sort. Our national heroes are those who have rendered service to the country—not those who have battened on her. The ideal patriot loves his country better than himself; he serves her without thought of personal benefit or glory. This, we like to think, is the patriotism of the soldier, who is ready to sacrifice even life for his country—to give all, with no expectation of returns.

Yet history indicates the contrary. Bonus marches, poundings on the door of the national treasury, "demands" for "rights," insistence on rewards for services which should have been freely and gladly offered, suggest that our veterans' love of country is rather that of selfish children toward parents who are not as generous as their sons think they ought to be. In a recent article, Mr. Henry S. Pritchett accuses the soldiers' lobby of attempting to destroy democracy—of overturning our form of government.

> This is precisely what happens when the pressure of group lobbies supplants orderly parliamentary discussion and action. It was by this process that the legionaries of Rome started their government on the way of destruction. For no way has yet been found by which the liberties of a people can be preserved except through a free parliament chosen by the people; and no parliament can remain free if it is subservient to a dictator or to a militant group.

These remarks apply, of course, to any active lobby, looking out for the interests of an organized minority. But the action of the veterans' lobby was more than that; at one time, there was a question of "fiat money," which the soldiers were willing to accept in payment of the bonus. It does not seem to have occurred to either veterans or politicians that the "printing-press money" would not only have brought no relief to the ex-soldiers, but would have ruined the country. One might as well have given the congressmen crayons, and set them to coloring their own greenbacks—a specious reward for counterfeit patriotism!

And recent history but repeats earlier history. The late General Emory Upton, U. S. A., who died in 1881, has drawn, in his "Military Policy of the United States" (issued by the Government as War Department Document No. 290), a picture of the Revolutionary soldier which is anything but rosy. Every schoolboy knows that Washington had a difficult and arduous task; few realize how many of his troubles came from his countrymen. Here are two letters which our first leader wrote to Joseph Reed of Philadelphia, on November 28 and December 15, 1775:

> Such a dearth of public spirit and such want of virtue, such stock-jobbing and fertility in all the low arts to obtain advantages of one kind or another in this great change of military arrangement I never

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saw before, and pray God's mercy that I may never be witness to again. What will be the end of these maneuvers is beyond my scan. I tremble at the prospect. We have been till this time enlisting about 3,500 men. To engage these I have been obliged to allow furloughs as far as fifty men to a regiment, and the officers, I am persuaded, indulge as many more. The Connecticut troops will not be prevailed upon to stay longer than their term, saving those who have enlisted for the next campaign, and are mostly on furlough; and such a mercenary spirit pervades the whole that I should not be at all surprised at any disaster that may happen. In short, after the last of this month our lines will be so weakened that the minute men and militia must be called in for their defense, and these being under no kind of government themselves will destroy the little subordination I have been laboring to establish, and run me into one evil while I am endeavoring to avoid another; but the less must be chosen.

Our enlistment goes on slowly. By the returns last Monday, only 5,917 men are engaged for the ensuing campaign, and yet we are told that we shall get the number wanted, as they are only playing off to see what advantages are to be made, and whether a bounty cannot be extorted, either from the public at large or individuals, in case of a draft.

These are the patriots who were with Washington outside Boston, seven months after the battle of Lexington. In September, 1776, stung by the defeat on Long Island and the British occupation of New York, Washington wrote to the President of Congress:

When men are irritated and their passions inflamed they fly hastily and cheerfully to arms, but after the first emotions are over, to expect among such people as compose the bulk of an army that they are influenced by any other principles than those of interest is to look for what never did and I fear never will happen; the Congress will deceive themselves, therefore, if they expect it.

Thus when the colonies denied Congress the power of compelling enlistments, there arose the bounty system which, as General Upton says, "grew steadily during the long struggle for independence, only to reach its full maturity in our late Civil War." Nor was its equivalent killed by the compulsory service of the late World War.

In three years, the bounty offered by states, towns and individuals to men on very short temporary service had increased more than two-hundred-fold, and there was much dissatisfaction on the part of those soldiers who had already enlisted for a longer term, and so were deprived of the increase. A bounty equalization was voted by Congress, and Upton observes:

It should be carefully noted that this equalization bounty was voted as a largess to allay the discontent of men actually with the colors, if not to prevent the dissolution of the army itself, whereas the millions appropriated to bounty equalization since the War of the Rebellion were voted away after the army was disbanded and the men returned to their homes.

To add to Washington's troubles, the currency became so depreciated that officers could not possibly support themselves and their families on their pay. The Continental Congress, without power to raise a dollar by taxation, began to issue bills of credit a year before the Declaration of Independence. Beginning with $2,000,000 in June, 1775, at the end of 1778 the issues amounted to $100,000,000, and they finally overran by $1,000,000 the $200,000,000 limit which Congress in a pledge to the people had fixed.

In January, 1777, paper currency, as compared with specie, stood 1¼ for 1; . . . July, 1780, it ranged at 60, reached 100 in November, and finally, in May, 1781, ceased entirely to circulate. . . . When this fatal result could no longer be averted, Congress, in March, 1780, tried to set on foot a new scheme of finance, and with 5,000,000 of specie sought to redeem, at the rate of 40 for 1, the 200,000,000 of currency which represented the labor and privations of a patriotic people during five years of war.

As early as September, 1778, oats sold in Boston at $4 a bushel, and hay at $80 a ton. In 1780, the cost of a hat was $400, a suit of clothes $1,600, and the year's pay of a captain would not buy a pair of shoes. Is it to this situation that Congress, urged on by the veterans' lobbies, have again exposed us, with their threat of "printing-press money"? Is this "patriotic"?

One of the purposes with which General Upton wrote his book was to disabuse the American mind of any idea that a standing army is a threat to freedom. He speaks in the highest terms of the regular, or Continental, troops:

The want of food, pay and clothing—usual causes of mutiny—were at all times pressingly felt; and yet, with the exception of a few regiments and the troops of one or two states, the Continental Army was ever true to its trust.

Loyalty is an important ingredient of any kind of love, and, if linked with idealism, devotion to an ideal, and self-forgetfulness, it plays an important part in the development of patriotism. Perhaps the veterans of today flatter themselves that these are the qualities they exhibit.

Congress has always been generous to the soldiers. During the Revolution, we called out from first to last more than 395,000 men, all of whom had a claim on the gratitude of the nation. The greatest number of troops that Congress was able to raise during any one year of the war (1776) was 89,600 men, of whom 42,700 were militia. The largest force, Continental and militia, that Washington could lead to battle at any one time was less than 17,000, while at the battles of Tren-

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ton and Princeton, during the time of our greatest peril, his effective strength was less than 4,000.

General Upton, whose figures I have cited, quotes from the reports of the Commissioner of Pensions: we had an army of 95,753 pensions, of whom 39,287 were widows; the pension rolls for 1875, ninety-two years after the close of the war, show that the army of Revolutionary pensioners was still represented by 379 widows. The last Revolutionary soldier died in 1869, eighty-six years after the close of the struggle. Up to 1876, the amount paid to pensioners for periods of service of six months and over was $46,177,845, with another $19,668,795 to widows of soldiers who served six months, and some $15,000,000 to invalids disabled in the war. These figures doubtless seem larger to the taxpayer than to our veterans today; of late we have been dealing in billions.

In support of General Upton's thesis, it must be acknowledged that our regular army has shown little interest in the bonus agitation. Many of the lessons which, in 1880, he drew from the Revolution, we have learned; the mistakes of 1775 were not repeated in 1917, and, for the future, we may adopt that policy expressed in Washington's phrase: "A good army rather than a large one."

In 1776, our country was born, and the fundamental proposition of its Declaration of Independence, that all men are created free and equal, is an ideal worth cherishing. Among the activities of our veterans' organizations—which pretend to exist for the primary purpose of preserving "Americanism"—are some that liberal citizens regard with more surprise than pleasure. One's objection to an "oath bill" may not be so much against taking the oath, as against what next step may be beyond. As our financial freedom is threatened by raids on the Treasury, our moral freedom is endangered by such bills as the "oath bills" fostered by leagues of veterans and their allies—all masquerading as "patriotic societies," priding themselves on their Americanism, as they threaten the equality of which we boast.

No one thinks that by "equality" we mean more than equality of opportunity. The advantages which come from money, family, education, are not to be despised; but they are not to be unduly stressed. To raise arbitrary class-distinctions is to make equality of opportunity more difficult; and when these distinctions are based, not on achievement, but on the past glories of ancestors, they become un-American.

It is the societies made up of descendants of Revolutionary soldiers who, while destroying some of our American ideals, line up with the veterans in imposing a certain "right-thinking" brand of what they consider "Americanism." They prepare, for instance, "black-lists" of liberal thinkers who do not always happen to agree with them. They are very active in the interests of law and order, which is, of course, very commendable; but they forget, perhaps, that the ancestors in whose light they vicariously shine overthrew the existing order, that our nation might emerge independent. However, they get what social benefit they can from the fact that their forebears acted as accoucheurs at the birth of the nation. When we capitalize the deeds of our ancestors, we are in danger of weakening democratic ideals.

In all fairness to the Revolutionary soldiers, it must be observed that they had a hand in founding few of the organizations which tend to draw social distinctions; but the veterans of 1917 are, or should be, aware that they are threatening our freedom—that, with other lobbies, theirs is undermining our form of government. Whether or not it is a good thing to do this, and to our best interests, we can hardly consider such a course "Americanism" in its true sense; and there is a danger that, should there be a future war, we shall come to regard the soldiers who are drafted for it, not in the light of young heroes, but as potential grabbers, grafters, raiders of the public purse.

Those who were killed in the war belong to no veterans' associations—they rest in a deep peace, untroubled by adjusted compensations, bonuses, and fiat money. They are the true patriots. They gave what they had, youth, hopes, life itself—with no thought of fame or reward. They live in our hearts, and their deeds shall be embalmed in our history. Their nobleness makes them our true aristocrats. Heroism in war, as in peace, is a distinction; their patriotism is unquestioned, and their families can take pride in it—if they do not band themselves together as Sons of Heroes, and suppress freedom of thought, and plunder the Treasury of the nation.

If the Directors of National Thinking do not themselves turn red, they should at least blush faintly; and it is not impossible that the "black-lists" of liberal thinkers, which the descendants of heroes have compiled, may some day become almost as glorious as the rosters of the Revolutionary regiments.

What Americanism should mean is the open mind, where each has a right to think for himself; and this is the kind of Americanism our so-called "patriotic societies" should be interested in fostering. Are our veterans, and the descendants of earlier fighters, peculiarly equipped to lead? Does the fact that one's ancestors have resided in the land for three hundred years, of itself mark him as especially fitted to dictate? Are we not bound to fight "special privilege" where e'er it may raise its head? And, with sympathy for all, are we not obliged to strive for justice to everybody, and equality of opportunity?

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A COUPLE OF COPS

By ROGER SHAW

KIDNAPERS and gangsters, Reds and pacifists, plague various national governments in various ways. Law enforcement means one thing in democracies, and quite another thing under dictatorships. Government police, highly organized and skilfully directed, serve in ways depending on the viewpoint of Washington, London, Paris on the one hand; Berlin, Rome, Moscow on the other. But there exist in the world today two police forces which are attracting wide attention through their unceasing activities. These forces represent opposing interpretations of national livelihood, the democratic and the dictatorial. At the head of each is an efficiently romantic figure who holds in his unfaltering hands the reigns of police power. These men are John Edgar Hoover, who heads our own Department of Justice G-men, and Heinrich Himmler, chief of the hard-bitten Nazi Schutzstaffel in the Third Reich. Here is an interesting contrast.

The G-men operate *pro bono publico;* the S-men *contra bonum publicum!* That is, Hoover's operatives have the mission of protecting the public from the maraudings of gangsters, kidnapers and interstate criminals of all types—traveling toughs against whom local policemen are practically powerless. Himmler's S-men operate, on the other hand, against the public to protect the Nazi government. It is the American democratic view that the State exists to serve individuals, the German Nazi view that individuals exist to serve the State. Hence the wide difference in police methods as they exist in 1936. Again there is another difference. To protect the German government there are over 300,000 S-men! To protect the American people there are 600 G-men!

Let us look first at the S-men and their grim leader, Herr Himmler. The man himself is a Bavarian, as are most of the Nazi leaders, and still in his thirties although he has had a long record of service to country, to party, and state. In the World War he served with the famous Rossbach Free-Corps of semi-professional Red-baiters. This was the toughest outfit in the German army, turning into guerrillas of somewhat irregular character. After the war they returned to Germany as reactionaries and troublemakers.

Himmler came home to Bavarian Munich and was an early follower of Hitler. After the disastrous beer-hall putsch of 1923, he continued his party activities and became a troop leader of the Schutzstaffel in 1925. He fitted himself for his police duties by taking a degree in agriculture at the Munich Institute of Technology and served as ensign in the Bavarian Eleventh Infantry. In 1930, he became a member of the Reichstag for his party, and three years later—when the Nazis came into power—he was appointed police president for Munich. Today, in addition to his leadership of the black S-men, Himmler holds membership in the Prussian State Council, the Academy for German Law, and the Reichscommittee for Public Health. Personally, he is still simple, rather rural and farm-minded. The new German legal system is not overburdened with trivial technicalities, and Herr Himmler finds this very much to his liking.

The S-men, clad in all-black uniforms with skull-and-crossbones, were originally military police whose duty it was to keep the younger brownshirt storm-troopers in hand. In general, they were recruited from the husky upper-classes and seasoned war veterans, and looked down on the plebeian brownshirts with contempt. Himmler was ever their mouthpiece, dapper, efficient, utterly hard-boiled.

The brownshirts grew in numbers until they totaled some 2,500,000, under their ambitious leader, Ernst Roehm. This man's unpleasant personal reputation did not lessen his popularity with his storm-troops, and mutiny threatened in the late spring of 1934 when there was talk of disbanding many brownshirt formations. Rumors told of Roehm's plotting to seize the dictatorship, and there followed the hideous blood-purge of June 30. S-men, clad in funeral black, did the grim work with firing-squads and individual revolver shots. The brownshirts were routed like sheep, some 200 slain, and their fighting leaders, including Roehm, gone forever. General and Frau von Schleicher were killed, and Vice-Chancellor von Papen only narrowly escaped. It was thorough purging indeed.

Since that time, the brownshirts have ceased to be a factor in German politics. Today they number 500,000 or less, and function primarily as harmless errand-boys, paraders, or strike-breakers. Meanwhile the blackshirts—the S-men—have been expanded to over 300,000. They are the Praetorian Guard of the Nazi régime.

Closely connected with Schutzstaffel blackshirts, and largely recruited from them, are the numerous secret state police, the Gestapo, also under Himmler. Mostly they are plain-clothes men, although a few hundred are kept in uniform for purposes of ceremonial escort. Their duties

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consist in hunting down Communists, pacifists, food-profiteers, currency-smugglers such as monks and nuns, saboteurs, and spies. They and the S-men keep the concentration camps filled with anti-Nazi suspects of all kinds.

Schutzstaffel and Gestapo have an excellent opinion of themselves and of their little leader. Heavily armed, perfectly organized, they have the niftiest regimentals in the world, and publish their own vitriolic periodical, *Schwarze Korps*, which is anti-Semitic, anti-Christian, and rather anti-American to boot. *Schwarze Korps* is said to have bluffed the Nobel Peace Prize Committee of Norway into a no-award decision for 1935, since the leading nominee was German, the jailed pacifist, Carl von Ossietzky.

Himmler and the S-men are strongly neo-pagan in their religious beliefs, and consider themselves very racially nordic. Blackshirts have long been prohibited from marrying Jewesses, and many are now wedded by the neo-pagan ceremonial which is both romantic and exotic. With them in their Thor-and-Wotan worship and radical views are the peasant leader and Cabinet minister, Walther Darré, and the leader of the Hitler Youth, Baldur von Schirach; as also the arch-propagandist Goebbels and the anti-Semitic Streicher of Nuremberg. Against them are "plutocratic" Dr. Schacht, General Goering, the army, the industrialists, and active Christians. Goering, who is Prussian Premier, especially dislikes Himmler because S-men and Gestapo have been taken from his jurisdiction.

After the 1934 blood purge an S-man was talking to a British attaché. Said the blackshirt, making polite conversation, "I went shooting last week-end." The Britisher screwed up his monocle. "Shooting what?" he drawled. "Animals?" This—fresh from Berlin—is the sort of anecdote that is floating around Germany today as the Schutzstaffel carries on.

The name Himmler in rough translation means "dweller in heaven." What price heaven?

Our own America is no heaven as far as criminals are concerned. In this respect the Third Reich can well afford to look at us down their nordic noses. But local conditions are improving through the able agency of one man and his cohorts. The man is John Edgar Hoover, director of the Federal Bureau of Investigation, United States Department of Justice.

Hoover is forty years old, a little more than Himmler's age, and hails from the District of Columbia. He took his law degree from George Washington University in 1916, and a graduate degree a year later. In 1919, he became special assistant to Attorney General Palmer, after a couple of years in the private practise of law. In 1921, he rose to assistant director of the Bureau of Investigation, and to acting director in 1924. In 1933, under Attorney General Cummings and the Roosevelt administration, he came to head the reorganized bureau and the G-men.

The young director is also vice-chairman of the advisory board of the International World Police; an honorary New England chief of police; an honorary sheriff of Texas for life. His church is the Presbyterian, and his college fraternity is Kappa Alpha Southern, and his lodge is Freemasonic, an organization which Himmler's S-men have helped to suppress in Germany. Finally, Hoover is a major in the military intelligence division, U. S. Army Reserve. Aside from these ramified activities and various committee memberships, the director works hard as G-chieftan.

That G-name is unofficial. The government does not use it, and the men do not like it. Hoover is not quite sure how it originated in public parlance; but it seems that when Machine-Gun Kelly was captured in Memphis, he complained about "those G-men"—meaning government men. The phrase caught the popular fancy, and newspapers, fictioneers, movies took up the cry. In Washington the G-men are called Department of Justice men, and that is the appellation they prefer.

The G-men are young fellows with the training of lawyers or expert accountants. Nearly all of them have degrees—a sort of militant brain-trust. Hoover has been picking men of his own stamp—thirty score really high-grade operatives. They must be twenty-five to thirty-five years old. In their new headquarters school, G-students in training practise on the gruesome dummy corpse of "Oscar" and their instructors rig up all sorts of test cases for neophyte sleuths. The boys are taught to handle bank robbers, kidnapers, murderers, public enemies numbers one to one million. Among the alumni are Cowley, Hollis and Baum, who were killed in smashing Dillinger-gang machine-gunners. Cowley personally directed the shooting of Dillinger and Pretty Boy Floyd.

All G-men are carefully instructed in the use of firearms, from pistols to sub-machine guns. There is a special shooting gallery in school. They are taught to shoot even on the run, and to understand gas tactics. They raid vacant houses in outdoor maneuvers, closing roads and trapping a theoretical quarry. Every month even veteran G-men must qualify in marksmanship to keep fit. They are told not to shoot to kill unless a gangster starts to draw his weapon. Then—bang.

The students study for three months under a dean of instruction, Hugh Clegg, who is assistant director of the bureau. There are five full-time professors and close to thirty part-time lecturers. Two of the five profs are Phi Beta Kappas, another is a Rhodes Scholar. Every five students have an experienced counselor assigned to them. Subjects taught include: anti-trust violations, bankruptcy cases, mail frauds, embezzlements, perjury, bribery, peonage, anti-government claims,

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war-risk insurance conspiracies, bonding and surety irregularities. A fair-sized list, it would appear. Kidnaping and extortion, high-seas crimes, crimes committed on Indian or federal reservations, bank robberies, interstate transportation of stolen automobiles, white slavery, murder or assault of federal officers, capture of fugitives from federal justice are additional subjects—heavily underlined—taught to students and carried out by full-fledged G-men.

Finger-prints and hand-writing, typewriter identification and forensic ballistics and dust analysis, are among the attributes of G-manship. The technical laboratory is the pride of the institution, with everything under the sun in the way of criminological study. "Moulage" is a laboratory art for the preservation of footprints, tire marks, or the reproduction of bullet wounds and death marks. Wax is used for this purpose. Then there are first-aid features and Hauptmann souvenirs, special lights, chemicals, invisible inks. Legal training is evident in the court tactics of the G-men, for they win 94 percent of their cases, and Hoover stresses the study and use of evidence.

There are thirty-seven field offices, scattered over the country as follows: Aberdeen (S. D.), Atlanta, Birmingham, Boston, Buffalo, Butte, Charlotte, Chicago, Cincinnati, Cleveland, Dallas, Denver, Detroit, El Paso, Indianapolis, Jacksonville, Kansas City, Little Rock, Los Angeles, Louisville, Milwaukee, Nashville, New Orleans, New York City, Oklahoma City, Omaha, Philadelphia, Phoenix, Pittsburgh, Portland, Salt Lake City, San Antonio, San Francisco, St. Louis, St. Paul, Trenton, Washington (D. C.). Each branch is under a special agent-in-charge who has supervision in his district over the investigation of all offenses against United States laws subject to jurisdiction of the bureau. Interstate outlaws are special prey of the G-men, but counterfeiting, narcotics, customs and smuggling, postal and immigration laws are outside their jurisdiction. Profiteering business-men and white-slavers are in equal fear of our Mr. Hoover.

The office of Attorney General was created in 1789, and United States attorneys and marshals were placed under its jurisdiction in 1861. The Department of Justice was founded in 1870. The Bureau of Investigation dates from 1908. It operated against spies in the war with Germany, under the Espionage Act. In 1918, the agents tackled war profiteers and war obstructors. Law-violation complaints, at this time, were averaging 1,500 per day! Later the G-men worked against alleged radicals in the post-war Red scare and Emma Goldman and Alexander Berkman were arrested under Hoover. Meanwhile, such interstate legislation as the National Motor Vehicle Theft Act was being passed, much to the good. The training school for G-men was established in 1928. Crime was becoming more and more interstate, by plane and motor.

In June, 1932, the Federal Kidnaping Statute was passed and an extremely important field was opened to Hoover's experts. In July, 1933, by executive order, the bureau was reorganized to absorb the ill-fated Prohibition Bureau. Hoover was named director of the new merger, and the Alcoholic Beverage Unit was set up as a separate organism under John Hurley. Meanwhile, G-men solved every kidnaping case they encountered during the wave of 1933, including the Canno, Ottley, Urschel, Boettcher, Luer, McElroy and Hart affairs. "In case of a kidnaping, telephone National 7117." Herr Himmler please note!

A series of additional federal crime bills were passed in 1934, dealing with such matters as stolen federal property, federal penal institutions, robbery of national banks and federal reserve banks, extortion, racketeering, a federal reward system, and the right of G-men to carry firearms with special powers of arrest. Some 3,531 convictions were secured during the year, and better than $1,000,000 was recovered by investigative work. Successful operations for 1935 wound up the Dillinger gang, Mais-Legenza, the Kansas City Massacre, the Weyerhaeuser kidnaping, the Lindbergh kidnaping, the Bremer kidnaping. Quite a record for the Hoover company. It is as thorough as the Himmler Gesselschaft, which is saying a very great deal.

Hoover and Himmler worked against one another, unknowingly, in the World War. Equally unknowingly, they worked together against the Reds after the war. Now it would seem that they are working at cross purposes, yet again unknowingly. Their diametrically opposite tactics are quite simple. Hoover protects the public from kidnapers. Himmler kidnaps the public.

G-men and S-men. What a whale of a difference a couple of letters can make!

Before the Tabernacle

God bless the wounded bird, the crippled hare,
The bent workhorse with double share of load,
The beaten dog, the blind, plough-broken mare,
The breathless donkey with too sharp a goad.
God bless the mice men trample in the field,
The wingless beetle lost from its warm nest.
A blight upon rich harvest, golden yield,
Of men who take no hurt things to their breast!

God bless the poor who tramp their frozen beat,
The bowed greyheads for whom no children care;
Have pity on sad women of the street
Whose hardened faces lay their story bare;
But God have mercy on the rich and good
Who might assuage men's sorrow if they would!

ANNARRAH LEE STEWART.

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THE PRESS AND INDUSTRIAL PEACE

By FRANK J. OLIVER

Mr. Oliver believes that "community interests" are a distinct, tangible thing which lies necessarily between labor interests and industrial interests. He believes the "Toledo Plan" for an arbitration board, which rose through the initiative of three newspaper editors and the work of Assistant Secretary of Labor McGrady, depends on the crusading efforts of newspapers to show and enforce by their public power this middle point of view on "community interests." What the newspapers have done is shown.—The Editors.

ONE IS likely to feel that in dealing with broad social problems the press of the nation is "capitalistic" to the extent that it is under the domination of a relatively few large corporations who are advertisers. Particularly when it comes to labor problems do we feel that the average metropolitan daily will swing to the support of the manufacturer and his property as against the interests of the working man.

Newspaper publishing is a business and must face every-day business competition. Newspapers depend upon advertising to foot the bills. They also depend upon circulation—readers—to furnish markets for advertised products. These readers are largely the masses. Hence, in any controversy between labor and industry, it behooves a newspaper to tread a middle path rather than take sides to a marked degree. Certainly no paper could lean heavily in the labor direction without losing the needed respect and following of the really fine citizens of the community who treat their workers fairly but who, nevertheless, resent having organized labor tell them how they should run their businesses. The other extreme is equally bad from the point of view of mass reader reaction. The middle path is justified on the basis of community interests.

It is no expedient for a newspaper to serve these interests. In any wrangle between industry and its workers, community interests are best served by keeping the peace. Labor disputes when carried to the strike stage yield profit to no one. Business and employment suffer jointly, not only through loss of orders and of income, but also through the bad reputation created, particularly if there has been an epidemic of strikes. Through its power to mold public opinion, however, a newspaper is in an excellent position literally to force both sides to arbitrate rather than fight. Nor would that paper be acting altogether altruistically, for both advertising and circulation go hand in hand with a thriving industry.

We have a situation of this kind in Toledo today. Starting with the bloody and bitter Electric Auto-Lite Company strike in the spring of 1934, a series of labor troubles visited the city, culminating in the Toledo Edison Company strike last June. Large corporations began to lay plans to move their local manufacturing units out of town. New industries were not attracted. Out of this atmosphere of unrest grew the Toledo Plan for settling industrial disputes. What made this peace plan possible is an awakened sense of community responsibility. It took the newspapers to awaken this feeling and rally public support for the plan.

Because a power strike threatened to tie up the whole city, three editors of the metropolitan dailies formed a committee of action and proceeded to line up both sides. By threat and cajolery, they got the men back to work. The groundwork for negotiations had thus been laid by the time Edward F. McGrady, Assistant Secretary of Labor, arrived from Washington to act as official arbitrator for the department. It was during these deliberations that McGrady proposed the so-called Toledo Plan. In his announcement he gave full credit for the idea to these three chief editors: Carlton K. Matson, the Toledo *News-Bee;* Grove Patterson, the Toledo *Blade;* Richard Patterson, the Toledo *Times.*

They came to his assistance when the Edison situation looked darkest. They gave him front-page space for a signed editorial calling upon the people to unite behind the plan.

What McGrady proposed was a ten-man mediation board composed of equal representations of labor and industry. Neither group was enthusiastic. Both were suspicious of the intentions of the other. The editors recognized this tense situation and hammered away with editorials to enlist public support. Privately, important industrialists were asked to play ball, give the plan a chance, keep quiet if they could say nothing constructive. Old-line labor leaders were asked to keep the young hotheads from blowing off.

In bringing both sides together, the extremes in both groups were ignored. The Chamber of Commerce was asked to pick the five industrialists. Left out in the cold was the reactionary, anti-union employer group. The Central Labor Union, widely recognized and containing men with years of experience in labor disputes, selected the labor delegates. Included is the chairman of the "Committee of 23," CLU's board of strategy, designed primarily to unite as many diverse groups for an effective general strike—if and when. The newer

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unions that sprang up under NRA's tutelage were felt to have too little experience and not enough tempered judgment. Such leaders as spring from this source usually expect to accomplish in a year what their elders in the game are content to make the objective of a twenty-year fight.

At the second meeting of these men with McGrady, Ralph A. Lind, Cleveland Regional Labor Board Director, was named general chairman of the Toledo Peace Board. He was authorized to augment the board by eight other impartial, public-spirited citizens. The newspapers helped him pick them—two judges, two attorneys, the county relief director, the president of the leading department store, a rabbi and a priest. That was in August. More recently, L. S. Harding has become director of the Toledo Peace Plan.

The board is not supposed to function as a full group. The chairman can have each group (labor and industry) name mediators for a joint panel. Actually, Lind settled one strike and averted two others, single-handed, largely as a result of the moral support given by the board. In any event, the board has no legal basis. Its only authority is public support, and that is where the newspapers come in. While the board was in the process of formation, a strike was brewing in the cleaning and dyeing industry, and it was entirely due to editorial pressure that the union withheld a strike vote until the new group had a chance to function. The strike was never called.

Toledo has been a traditionally low-pay city, compared to Detroit. Labor in the long run is fighting to correct this condition. Yet labor must be curbed to the extent that the source of wages must not be destroyed in the process. An economic balance with the rest of the country must be maintained. The period of forcing down labor ended rather disastrously. The upswing must be controlled. Further strikes must be avoided, if Toledo is to survive as an industrial community. That is the viewpoint that the Toledo newspapers are trying to present to their readers.

Social forces of great magnitude have been set in motion in recent years. The press is trying to convince the manufacturers not to buck the current, but to attempt some flood control so that the rising waters of an awakened labor consciousness will do least damage to the ruggedly individual manufacturing establishments. Yet it often takes a strike to show a manufacturer that a labor dispute can get big enough so that it cannot be settled within the walls of his factory. When it gets to that point, some outside agency must act as arbitrator to get both sides to effect a compromise. That usually means some concessions to labor on the part of management. Manufacturers must be sold on the idea that settlement around a conference board is inevitable, and hence the quicker a conciliatory attitude is assumed, the better. Labor, on the other hand, must be convinced that its sacred right to strike is a costly one, and should be used only when every earnest effort at compromise has failed.

Members of the Peace Board themselves are decidedly sceptical. Some say the plan will not work; that it is a paper set-up that will not stand the test of a real dispute. Yet, the mere fact of the board's existence has enabled its chairman to effect three settlements within a short time. An aroused public opinion and sense of civic pride to make Toledo, as one newspaper put it, "the best place in America for the location of industry," may carry it through. The whip hand is held by the crusading newspapers, whose united voice is strong enough to tell labor, on the one hand, to "pipe down," and the manufacturers, on the other, not to assume an arbitrary attitude in refusing to sit at a conference table with organized labor. The implied threat was recently voiced in an editorial in these words: "I doubt if any single person or group of persons cares to take the responsibility of wrecking this [peace] plan, short of an adequate trial."

One prominent manufacturer stated his company would not submit its labor problems for arbitration before the Peace Board. But a moment later he followed this remark with the statement that the local press has sufficient influence with public opinion to force his company into line. If this be true, one can hardly conclude that the press is subservient to industry. Rather industry is being made subservient to the broad interests of the community.

The question still to be answered is whether the crusading newspapers will gain what they are striving for. They may attain some measure of industrial peace, but will industries want to move into a city where the press will force them to adopt broad social policies in dealing with labor? Some rugged individualists will not. They fear regimentation. In fact, one industrial relations counsellor in a nearby city has already advised a client not to locate his factory in Toledo under the present circumstances.

Fog

The cold white smoke from the sea rolled in.
In sweeping billows of mist it came,
The cold white smoke from the ocean flame,
A ghost from the waterfront. Salt as sin
Was the bitter breath from the heatless fire
That leaped and crackled against the shore,
Rising at times to a mighty roar
When the waves flamed high as a tall church spire—
And the smoke it scattered was dank and thin.
But under the smothering cowl of night
When the damp fire smoldered, the stealthy white,
The cold white smoke from the sea rolled in.

EDITH CHERRINGTON.

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JOAN OF ARC[1]

By PERCY MACKAYE

"IN THE girl of Domrémy was lighted an understanding of that fine, high thing called chivalry, which for her became one of the two supreme realities, the other being the nearness of God." She and her peasant neighbors "still had a church to worship in . . . the Tree of Ladies, or Fairies, its broad spreading foliage weighted to the ground, 'lovely as the lilies' . . . old landmarks to keep alive their sense of continuity—invaluable bulwarks against despair."

The nearness of God—chivalry—the sense of continuity: in those three components of Joan's invincible spirit are implicit a living challenge to the dominant motives of our time, discordant as her own, menaced by tidal despair.

The quoted passages are taken from the new and timely volume of Milton Waldman, "Joan of Arc" (Little, Brown and Company), a work remarkable for its ardent poise, its Hellenic sense of scholarship, and its human tenderness with no taint of sentimentality. Wholly admirable in those qualities, it is more needed in the blazing arena of the present than in the dim study of the historian, and one wishes, however vainly, that it may be read and pondered by our political leaders and economists. Yet in spite of his trenchant integrity, or perhaps because of that, its author himself is so imbued by certain widely accepted doctrines of today (perhaps to be deemed superstitions, tomorrow) that he appears occasionally to lose his own "sense of continuity" and to construe "the kneeling figures and clanging church bells" of Joan's world merely as "elaborate flummery . . . cajoling of invisible powers." Profoundly eager "to rediscover her as she really was in life," and beautifully successful in "recovering the sense of her warm being," yet in seeking "to restore her common ordinary humanity," he unconsciously evades the basic truth of Joan's genius, that humanity itself is forever uncommon and extraordinary.

Walt Whitman wrote:

> The messages of great poets to each man and woman are: Come to us on equal terms, only then can you understand us. We are no better than you; what we inclose, you inclose; what we enjoy, you may enjoy. Did you suppose there could be only one supreme? We affirm there can be unnumbered supremes . . . that men can be good or grand only of the consciousness of their supremacy within them.

Joan, at sixteen, said to a peasant playmate:

> Between Coussy and Vaucouleurs there lives a girl that, ere the year is up, will have our King anointed.

Peasantry has been ever the loam of poetry, and it was by a faith in her own supremacy, like that within all great poems—her "will to believe" her visions—that Joan, the peasant girl, evoked "unnumbered supremes" in her contemporaries and crowned her King at Rheims. Mr. Waldman writes:

> Until inquiry and proof have brought such things as Joan's visions within the laws of physical cause and effect . . . we must assume that her visions were subjective to her before they can become comprehensible to us, for so our minds are made.

Yet fortunately our minds are not so made in one image, standardized by a dominant doctrine of our age, as not to be as diverse as the minds of Joan's time with which ours is continuous with unbroken humanity, wherein the prototypes of Joan and Cauchon are still our contemporaries.

"Subjective"? Who has mapped the domains of subjectivity? Is the ultimate relation of physics to psychics less mysterious today than in Plato's time? Is it not more elusive with ever accumulating theory?

All such theory is based in analysis. Joan's faith was based in direct experience: the experience of "the nearness of God." Her peasant girl's faith created a kingdom. Cauchon's analyses destroyed the peasant girl—but not her wellspring of faith. Though in the chronicle of her trial we may still watch him and his fellow inquisitors, as Mr. Waldman describes them, "draw the very soul out of her, break it into its component fragments, weigh them bit by bit," yet Cauchon in his medieval subtleties was just as far from its secret of consciousness as the subtlest psychoanalist, behaviorist, geneticist of today.

Joan's method of wisdom was the insight of living experience—the reality of wonder. Cauchon's was its *post mortem* dissection—a method of high utility toward the knowledge of mechanization, but worse than useless toward the knowledge of salvation, because of its alluring semblance of truth in forms of logic.

Just therein lies the challenge of Joan of Arc to our time: Shall the soul of our civilization be assayed and commanded by the convolving mechanics of Cauchon, or by the direct insight of the peasant Maid? Experience, or analysis; imagination, or illusion—in which shall we seek

[1] *We are glad to publish these reflections on a great saint by a distinguished non-Catholic poet and dramatist.*

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our salvation? Shall our faith be transplanted from the living "nearness of God" (direct contact with nature), from the *noblesse oblige* of "chivalry" (the chivalry of "unnumbered supremes"), from the great land-marks of age-long "continuity," to seek root in the dissections of nature, in ignoble levelings of pseudo-democracy ("standards of living" devoid of spiritual life), in the rationalized deserts of iconoclasm—unrationed by the manna of God?

Out of this chasm of salvation Joan lifts her standard of life, aglow with the *fleur de lys* of Imagination, the lilies of Christ, above the moats of an eternal conflict. Her challenge-call—"I believe in my own vision"—is the ancient rallying cry of the folk against the mob, of the sacred versus the sacrosanct, of seer versus scholiast, unlettered versus literati, self-determination against dictatorship, childhood's gaiety of religion against its somber gargoyles, mind versus mechanism, organic beauty versus organization, and diverse individual against standardized society.

To our own "civilized" time and country—to a nation that makes literacy its portcullis of citizenship—this peasant Maid who knew "neither A nor B" presents a life-chronicle that confutes for all time our grotesque superstition that reading and writing possess any causal relation to goodness and wisdom. . . .

> It was noon of a hot summer's day in her thirteenth year and she was standing dreamily in her father's garden . . . the sound of church bells had just died away on the neighboring hills . . . when she heard a voice "from the right, toward the church" next door and at the same instant was conscious of a dazzling light on that side. Bewildered she looked about her: the Voice addressed her again and she raised her hand to behold the radiant figure of a man poised on wings. Terrified she sank to earth, but his tone was of such superhuman gentleness that she knew he must be an angel. . . .

Emerging from that quiet garden of nature's ancient folk-lore, this child of immortal insights and victories takes steerage passage oversea, passes through Hell's Gate, peers wonderingly up toward a vast giantess of Liberty raising aloft an electric torch, passes on and knocks quietly on the grated door of Ellis Island. . . .

> The last wail of "Jesus" died on the air and the flames leapt toward the midday sun. Before the pyre, on the wooden platforms, the dignitaries of Church and State—in massed scarlet and ermine, purple and silver, black and gold—glanced at one another uneasily. There was something wrong, an atmosphere of perplexity, of doubt, hanging thick over the Old Market Place. . . . The eight hundred soldiers, drawn up with glistening halberds to keep back the thrusting mob, had suddenly stopped bawling at the priests to get on with the show. . . . In an ominous silence the mob itself was staring, open-mouthed. . . . At a signal, the executioner with his staff parted the blazing faggots. For one moment the girl's body, naked, tortured, already partially charred, was exposed to the spectators. Then the blazing circle . . . closed . . . nothing remained but some cinders and a black wisp of oily smoke. Whatever the ignorant and evil-minded might say later, the Maid was properly dead.

"There was something wrong"—can there still be? Over half a millennium ago the Maid passed outward through her grated door near the Old Market Place. Did she return to her father's garden, and how comes it now that she should be peering inward through a grated door into a New Market Place—huge, ranged like a hemisphere?

Is that, too, a pyre? Are there platforms—dignitaries of Church and State and university, massed in black and gold, in scarlet and ermine—the mob staring, open-mouthed? On that pyre are there a thousand staked, or a million? Ominous—not a silence there, but a strange roaring: the roar of unsated machines, seen and unseen; the shuttled skein of millions unemployable, starving, huddled in the flare of mine lamps, in the valley-shadows of skyscrapers; of millions more released in segments to a segmented leisure, to senses severed, to radioed sound without sight; motioned-pictured sight and sound, patch-pieced and film-pricked together without living presence, shadow-echoes of illusion; childhood bred on sophistication in the name of "Knowledge"; girlhood eyebrow-seared, vermilion-clawed, electric-waved under the alias of "Beauty"; men and women mob-fed in tabloid troughs of "Debunkment" to the pulp-grinding of giant printing-presses, shredding Domrémy's Tree of Fairies to ticker-tape.

Enthroned in the New Market Place above the myriad pyre, is that indeed old Cauchon himself—the Analyst, the expert Weigher of soul-fragments, "bit by bit"—counting his semi-millennial gains since that "black wisp of oily smoke" in Rouen's square.

At Ellis Island, through the grated door, the Maid of Domrémy is peering inward. . . .

> The sound of church bells had just died away on the neighboring hills . . . a tone of superhuman gentleness. . . .

The tone is her own voice, as she knocks again to her quiet call of challenge: "I believe. I believe in my Voices, my Visions, my own true Counsel. They are God's angels."

Do we hear her in the New Market Place—in our roaring prison-yard? Will we let her throw open our grated door?

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THROUGH SPACE AND TIME[1]

By CELESTINE J. SULLIVAN, JR.

IT IS a commonplace to observe that the man in the street of the present day is much less concerned about the positions in space and time of the earth on which he lives and the heavenly bodies in the sky above than were his primitive ancestors who had no clocks but calculated time by direct observations of the stately processions of celestial phenomena. As a consequence of this indifference, the man in the street usually does not have false notions about the earth and heavens but simply no notions at all, for he has no immediate need for any knowledge of them. He is concerned principally with articles of human manufacture and even his dealings with these objects are made as simple as possible for him by specialists in their construction. Little or no effort is made to instruct him in the nature of these objects; rather, often they are deliberately constructed with an eye to obviate the necessity of such knowledge. Labor-saving devices frequently save any effort of intellect as well; to press a button and have a light come on is convenient but not conducive to an understanding of the nature of electricity. And as for the earth and the heavens, what does the man in the street of a modern metropolis have to do with these? The earth is covered over by asphalt and concrete and the heavens, apart from sudden changes in the weather, are not likely to attract his attention. And when they occasionally do, he must go out of his way to view them, for the city is usually quite an effective screen against the heavens, especially at night when it blazons forth with its own light as if to shield its inhabitants from any knowledge of the moon, the planets and the stars.

True, there are specialists whose business it is to know these things and so to protect the mass of mankind in its ignorance, as the shepherd protects his flock, and it is likewise true that no man can know much detail of these things unless he is a specialist. Does this mean, however, that with the advance of civilization and detailed knowledge in the various branches of science, men must be condemned to a greater and greater ignorance of the world about them except in the lines of their several specialties? I do not believe so, although a serious educational problem must be faced in this connection.

However this may be, many specialists are alive to a lay demand for popular works on specialized subjects which they meet differently, according to their respective appraisals of the nature and extent of this popular interest. And in a world in which supply and demand determine the worth of a work, it must not be expected that all such attempts to instruct the public are written with an eye solely or primarily to popular enlightenment, for as long as such instruction is left to the whims of the market, the greater part of such "enlightenment" will be, at best, of a sensational order and not infrequently dubious and even false.

It is a pleasure, then, to observe that Jeans, who has frequently indulged in cosmic speculation before the public gaze, has produced in "Through Space and Time" an up-to-date picture of the universe that is almost devoid of speculation and that is presented clearly and distinctly in a smooth language and style to which the lay ear is not unaccustomed.

Here we learn of the composition of the earth, the moon, the planets and the sun, of the positions of these bodies in the solar system, of the natures and distances of the stars, of the shape of our galaxy of stars, of the distances and shapes of other galaxies, of the continuous order of these shapes from globular masses of gas to cart-wheel aggregates of stars, and finally—the most speculative note in the book—of the origin, size and shape of the universe.

But the most interesting characteristic of the book to me, a layman in this field, is the fact that these items of knowledge going to make up a model of the universe are presented neither sensationally nor as isolated dry bits of information but as related to the means whereby they were discovered, both the mechanical means, such as the telescope and the spectroscope, and the theoretical skein of hypothetical reasoning without which there never would have been any theories to test by direct experience and experiment, without which almost nothing of all these facts, including the mechanisms now employed in the discovery of further facts of the same order, would have been known. And it is this very manner of presentation that gives interest to these facts, a rational interest in the same order as that which principally motivated the scientists who have contributed most to the advance of a knowledge of these facts, for it is not laborious detail that even now contributes the most important advances in knowledge, but imaginative insight that conceives a possible correlation of facts before this is tested in experience.

We see the earth rotating in space but not until we have observed the significance of the pendulum test of this rotation. We then also understand the reason for the trade winds and the equatorial bulge. We learn that the earth is composed of two shells about a central core, the barysphere and lithosphere, and we understand the nature of these different strata when we have seen that the recordings of transverse earthquake waves reveal the nature of the medium through which they travel, or do not travel. Thus, for example, they travel only through solid matter but not through the central core. Hence, it is argued that the central core is not solid.

We are introduced to the use of the triangular method of calculating the distances of the heavenly bodies when we are told of the distance of the moon. In the case of the nearer stars, we learn that their distances are calculated in the same manner as that of the moon. It is not necessary that we carry out these calculations ourselves in order to understand the principle involved, but it is the understanding of this principle that gives rational interest to what would otherwise be, for us, isolated and meaningless facts. It is just this possibility of comprehending a principle of interconnection without carrying through a complicated calculation that enables one who is not a

[1] *Through Space and Time, by Sir James H. Jeans, New York: The Macmillan Company.* $3.00.

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specialist in astronomy, who cannot give his hours of necessary labor to this pursuit, to find the facts revealed by the labor of astronomers intellectually interesting. Without such principles covering many laborious applications it would indeed be impossible for the layman to understand what the astronomer was about, but if such were the case neither would the astronomer himself know what he was doing; the essence and meaning even of pure mathematics is not in calculation but in the principles that such calculation employs.

Consider some further facts that we are told about the stars. There is a ratio between the apparent brightness and intrinsic brightness of the stars, for light falls off according to the inverse square of the distance between two bodies. Knowing the distance and the apparent brightness of a star, then, its intrinsic brightness can be calculated. This intrinsic brightness in turn is dependent upon the size of the star and the amount of radiation from each square inch of surface. Spectroscopic analysis can tell us the latter, from which, knowing the intrinsic brightness of the star, we can calculate its size. Thus, if two stars have the same intrinsic brightness but different amounts of radiation from each square inch of surface, they must be of different sizes. And no ingenuity in mathematical calculation is needed to understand this, although if it were not understood, such ingenuity would be of no value whatsoever.

I think that I have indicated enough examples of the sort of thing I mean by the presentation of scientific facts in such a manner as to excite an intellectual interest in them, and this book is replete with many more such facts presented in this way and forming in totality a clear picture of our universe as we know it today.

However, I believe that Jeans attempted to cover too much ground, and ground with which he is not intimately familiar, by including a short section on the history of life on this earth (pages 38-47). It is significant to me that this section, the least well argued in the book, is the most sensational in presentation. It is obvious that Jeans has here forsaken the appeal to intellectual interest for the much less scientific appeal to interest in the sensational as such.

Fortunately, however, this is not true of any other sections of the book, even when rocket journeys are resorted to. Such journeys, in fact, prove a snare for trapping sensation hunters in a web of embarrassing scientific facts. We find, for example, that we are always too light or too heavy, too warm or too cold, for comfort or even existence on our sister planets, that we are not likely to find any Martians or to encounter any life at all in our rocket journeys, anything that we can love or hate with some hope of reciprocation, so that we are likely to return to earth utterly disappointed unless the spark of intellectual interest in how certain unfamiliar facts are correlated with certain familiar ones has been ignited within us. But if this interest has been aroused, we shall read on with engrossed attention, forgetful of our own loves and hates, even of our great loneliness in the immense vastness of whirling matter and the immenely greater vastness of empty space and time.

Communications

CAPITALISM

Des Moines, Iowa.

TO the Editor: Everyone, or nearly everyone, just now appears anxious to have a fling at capitalists. They are looked upon as the chief cause of the depression. They are kept as it were on a high pedestal, well in view of the crowd, for all to shy bricks at them.

Some capitalists probably are bad, selfish and cruel, but not all. Strictly, there are capitalists in every walk of life; the capitalistic spirit is everywhere. The big capitalist has immense resources; he wants to preserve these, yes, increase them; the small capitalist, even down to the miniature specimen in the lower walks of life, is animated by the same motives, and seeks to carry them out as unflinchingly as the big one. But he is not so much in the limelight as the big fellow. Why not let capitalists as such alone, but try to put a curb on the malpractises of the few?

Capitalists, it is said, should pay higher wages and so keep their employees above the border-line of poverty. Suppose they had doubled their employees' incomes during the last ten years, would there have been no depression? If the employers were able to keep above bankruptcy they would have very little left for themselves, while most employees would have had a very glorious time. The employee generally lives as high as his income enables him; he wants to be as good as his neighbor. Better homes, better living, costlier autos, and so on, would be indulged in if means permitted. These are no doubt desirable, but they may be carried too far; very little savings, if any, would be laid by, and a depression would find workers, as now, unprepared.

There are at least two causes of our bad times: capitalism, skimming the cream, and unthriftiness in the worker in not planning ahead, and "saving for a rainy day."

Industry has its ups and downs—rushes now, and slackness later—and these react on all other lines of commerce. In good times factories are worked at top-speed so as to secure the lion's share of the market, and when the market is glutted they must shut down for a period, so causing a depression—short or long. Some writers suggest subjecting production to quotas, so that a glutted market would be impossible, but the matter is too much involved, and there would be no possibility of carrying it out effectively.

Why not tackle the depression from the standpoint of both employers and workers? Let both do their parts. Establish unemployment insurance to which workers and employers would contribute equally; the employer should deduct the employees' contribution from his wages, and pass it on. The details should not be hard to work out. At first the plan should apply to weekly, monthly or yearly engagements only. It should be compulsory on persons of sixteen years of age and above. The authorized insurance companies should be superintended and guaranteed by the federal government.

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This insurance might be unable to deal with a prolonged depression, but it would go a long way, and if the depression were too great the machinery to deal with it would be in existence, and grants from the central government, such as is being given now, would be distributed more economically.

Besides this, the worker should be encouraged to be thrifty, and have a savings account to which he would add a little monthly or yearly; this would help him in a depression, as well as provide for the calls of sickness or other misfortunes in his family.

FRANK REYNOLDS.

CATHOLICS AND AGRICULTURE

Washington, D. C.

TO the Editor: In his comment anent "Catholics and Agriculture," on page 245 of the December 27 issue of THE COMMONWEAL, Mr. Harrington refers to the Rural Life Bureau. Permit me to say that, in general, the philosophy regarding rural life indicated in his comment has been taught in season and out of season for some years past by the Rural Life Bureau and is still being consistently taught today. However, regarding the method of remedying the unfortunate condition of tenancy which has so rapidly and persistently grown among our farmers, the Director of the Bureau sees more immediate possibilities in the passage of the Bankhead Bill than in Mr. Harrington's suggestion. This Bill provides for long-term low-interest loans by the federal government that will enable farmers to buy land. The measure is not unlike the one that was found to work so satisfactorily in Ireland and in Denmark some years ago. The Bankhead Bill passed the Senate the last session of Congress but did not get to a vote in the House. It will be up for consideration again the next session and deserves the support of all who are interested in getting our country back again on to a stable and solid basis of small property ownership. The reader will find in the April 26, 1935, issue of THE COMMONWEAL an editorial concerning the proposed measure. Embodied in the editorial is a statement prepared by the undersigned, the present Director of the Rural Life Bureau.

In so far as Catholics in particular are concerned the future strength of the Church in this country will likely depend in no small measure on what will become of the German Catholics on the farms of the Middle West. These people are found very generally in the better farming territory—if one can speak of such territory today—and are apparently more than usually prolific. Not a few old German parishes have already overflowed into three or four new parishes. If some suitable means can be found to enable the young people in this territory to settle on the land instead of being forced into the cities to join the helpless labor slaves there, the Catholic population of the United States may be expected gradually to take on a different and at the same time a more virile and healthy complexion. Possibly the Bankhead Bill can help bring this about.

REV. EDGAR SCHMIEDELER.

ORGANIZED SOCIAL JUSTICE

St. Louis, Mo.

TO the Editor: This writer wishes to dissent—and vehemently—from some of the statements in Dr. John A. Ryan's article in THE COMMONWEAL of December 13.

In company with several other business men I spent last winter studying "Quadragesimo Anno" under the supervision of a Catholic priest whose name is well known among intellectuals. I do not recall that we came to the conclusion that "just regulation of industry by public authority means in our country regulation by the federal government." We did come to the conclusion, however, that most of the encyclical could be interpreted in almost any manner one chose.

The study of the encyclical left me with a firmer conviction than ever of the rectitude of the principles of the competitive system. It therefore requires no stretching of conscience to dissent from the proposition that "inaction is apostasy from Catholic social principles and treason against America." Many business men in this country might with reason claim that the N.C.W.C. is the real traitor to our country, for they propose a series of changes in the method of governing this country which must inevitably result in the Fascism or Communism they seek to avoid.

Many business men in this country do not believe, in spite of the assertions of the pamphlet, that "organization by occupational groups" is necessary to save our country. They do believe, it seems to me, that they have as much right to decide what "just regulation" is as has the National Catholic Welfare Conference, even though they are not as well qualified to do so.

Indeed, it seems to me that possibly the most fundamental guarantee of the Constitution is that which insures to the individual the right to make decisions such as this one. When those rights are taken away they must of necessity descend into the keeping of some minority group which can hardly avoid becoming an oligarchy. When that happens Fascism will be here, by whatever name called; pamphlets such as the one summarized by Dr. Ryan tend to encourage that sad development.

BRIAN J. DUCEY.

EARLY CUSTOM

Webster Groves, Mo.

TO the Editor: It is interesting to note from the Memorandum presented to the King of England in 1661, entitled "The Presbyters' Resolves to the King about the Church Government," that the custom of bowing at the name of Jesus was observed by the Church of England at that date and had therefore been the custom from and before the Reformation.

Paragraph 15 of the Memorandum reads: "That ceremony of surplice, cross in baptism, bowing at the name of Jesus, and the ring in marriage be laid aside as indifferent things. . . ."

CYRIL CLEMENS.

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Seven Days' Survey

The Church.—The week of January 12, the Sacred Congregation of Rites reviewed the writings of Mother Ann Elizabeth Seton, first Superior of the Daughters of Charity in the United States, a step in the cause of her beatification. The Congregation also reviewed the processes in the cause of Mother Francis Xavier Cabrini, foundress of the Missionary Sisters of the Sacred Heart, who died in Chicago in 1917, and Father Charles of St. Andrew, a Passionist priest who died in Dublin in 1923. It reviewed two miracles proposed in the cause of Andrew Bobola, a Jesuit martyr who was beatified in 1853. The causes of Michael Rua, Saint John Bosco's successor as Superior of the Salesians, and Bishop Mazenod of Marseilles, founder of the Oblates of Mary Immaculate, who died in 1861, were also introduced. * * * In the Belgian colonies and mandates of Africa, where there are 1,232,018 Catholics and 1,032,660 native catechumens now preparing for baptism, there are 347 mission hospitals and dispensaries, where more than 5,000,000 cases were treated during the last twelve-month period. * * * At a public school in Tambow, Russia, it is reported that more than half the children between ten and fifteen who were submitted to an examination by the Godless group, were found to wear crosses hidden beneath their garments. The principal and several teachers were dismissed. * * * The Church of St. Vincent Ferrer in New York has just obtained a major relic of Saint Vincent Ferrer (1350-1419), a Dominican priest who is said to have wrought over 58,000 miracles in his lifetime. At the time of his canonization 873 of his miracles were examined. * * * Amendments to permit State aid to private and parochial schools have been introduced in the New York State Legislature. * * * Archbishop Hinsley of Westminster, England, has ordered the exposition of the Blessed Sacrament in his see for special prayers for the bereaved royal family "and in order to implore divine guidance for the new ruler." The Holy Father suspended his audiences, January 22, in memory of George V.

The Nation.—The administration has formulated a farm program to influence crop production and price, based on the Soil Conservation Act of 1935. Farmers will be asked to remove land from production in order to prevent erosion and to preserve the fertility of the soil. The program would take $500,000,000 a year to run, and congressional leaders have said that finding the money is a problem for Mr. Morgenthau and that they will take no initiative. No tax rider would be put on the new bill to endanger its passing Congress or the courts. * * * Herbert Hoover, speaking at Lincoln, proposed three measures to help agriculture: to increase consumption at home and encourage exports by the adoption of generally "sane national policies"; to retire submarginal land and hold up further reclamation; to encourage cooperative marketing and marketing agreements to prevent gluts in the flow of commodities, and to improve farm credit machinery. * * * The present neutrality resolutions will probably be extended for three months at their expiration date, February 29, because of controversy over the proper rigidity of a new law and because of bitterness engendered in the Senate Munitions Committee hearings. Senator Nye claims that Woodrow Wilson knew of the secret treaties among our allies at least after the Balfour conversations which immediately followed our entry into the war, while he told the Senate that he knew nothing of them until he went to Paris in 1919. Senator Glass answered in a tirade during which he beat his knuckles on his desk until they bled, denying the accusation and showing that he would believe Wilson's word before a great many of his detractors'. * * * The final *Literary Digest* poll showed 1,195,313, or 62.66 percent, voting against the New Deal, and 712,368, or 37.54 percent, supporting it. Only Utah and eleven Southern States were favorable. * * * The "baby bond" bonus bill devised in the Senate passed that house 74 to 16, and almost immediately thereafter the House of Representatives by 346 to 59. * * * Dr. Le Roy L. Hartman gave the world a formula for "Desensitizer," which is said to eliminate pain from dentistry upon simple application to the layer below the enamel—a most simple operation in filling teeth.

The Wide World.—After it had been reported that King George V was suffering from a cardiac ailment, daily bulletins announced to waiting and sympathetic crowds the state of the monarch's health. He failed to rally, and died on January 21. The Prince of Wales became the new king, taking the name of Edward VIII. Mourning was general throughout the empire. * * * On January 15, Japan withdrew from the naval parley, thus ending the application of ratios to the world's great fleets. It was believed that the only possible outcome of this action would be a closer understanding between the United States and Great Britain concerning naval armament in the Pacific area. Addressing the Conference, Mr. Norman Davis said: "The United States is unwilling to consent to any change which would lessen its relative security." * * * News coming from Ethiopia indicated that the armies commanded by General Graziani had struck hard at Ethiopian forces massed along the southern front and had scattered considerable numbers. One Italian dispatch claimed that an advance of 44 miles had been effected. Yet there was little of a decisive character in these reports. * * * In a statement to the press, Prince Ernst Rudiger Von Starhemberg denied vehemently that he intended to seek the Austrian throne, and added that even a Hapsburg restoration was not practicable for the time being. The fact remains, however, that legitimist efforts have been intensified recently. * * * *L'Osservatore Romano* took cognizance of reports to the effect that Mass stipends are now being taxed in Germany, and

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commented on this and sundry other forms of "persecution." It was unofficially denied, however, that there was any likelihood of an abrogation of the Concordat signed between the Holy See and the German government. * * * On January 20, the League Committee of Thirteen, headed by Salvador de Madariaga, decided to abandon all attempts to effect a settlement between Italy and Ethiopia. It ruled against peace moves other than those initiated by the belligerents, and refused to send an investigating commission to the front. The last had been requested by Emperor Haile Selassie, on the ground that Italian atrocities called for such action. * * * In France the Laval government was in trouble during the week. On January 22 the Cabinet resigned, following a decision by the Radical Socialist group to withdraw participation. The franc drifted lower. * * * Renewed propaganda for the return of the German colonies was one of the principal achievements of Dr. Goebbels during the week. Much German support has been mustered on the ground that only colonial holdings can furnish Germany with an adequate supply of raw materials.

* * * *

Communist Mexico.—Recent developments below the Rio Grande are taken to mean closer affiliation with Moscow. The School Calendar for 1936 which is prepared by the Ministry of Public Education designates November 7 as the Feast of the Anniversary of the Russian Revolution. Minister of Education Vazquez Vela has ordered that buildings which contain official schools shall fly the red flag instead of the national colors. The anniversary of Lenin's death is also a feast on the official school calendar. Some apprehension is felt in Washington because of reports that the Communist base of operations in the Americas has shifted from Uruguay, whence it was forcibly ejected after disturbances in Brazil, to Mexico. An amendment to Article 123 of the Federal Constitution recently proposed in the Chamber of Deputies would organize all the rural and urban workers of Mexico into one syndicate. This organization of the proletariat under one leadership would open the way to a dictatorship of great strength and might lead to a *de facto* Communist State. On January 12, the Feast of the Holy Family, the Mexican hierarchy issued a joint pastoral reminding the faithful that it is impossible for a Catholic to be a Socialist, "understanding by Socialism the philosophical, economic or social system which in one form or another does not recognize the rights of God and the Church nor the natural right of every man to possess the goods he has acquired by his work or inherited legitimately, or which foments hatred and the unjust struggle of classes." It also forbids parents and guardians under pain of mortal sin to "enroll their children in any academy or school which teaches, tolerates or appears to tolerate Socialism."

A New Service for Youth.—In accordance with a statement issued by His Eminence, Patrick Cardinal Hayes, the Catholic Boys' Clubs of the archdiocese will be absorbed into a new Catholic Youth Association, working in direct cooperation with Catholic Charities. The hope is that membership can be greatly increased. In pointing out that "cunning propagandists" have had much opportunity to disseminate "seeds which when full grown are hostile to the best interests of youth itself," the statement reaffirmed vigorously the priceless boon of Christian teaching and example. On the other hand, "the decrease in the average age level of criminals is a harrowing condition and a stern challenge to society"; and so far "advanced methods of penology" have not sufficed to cope with the danger. "Many factors are contributing toward accentuating the difficulties of today's young people," declares the statement. "The intensive development of modern machinery has created leisure far more quickly than our educational system has been able to provide and educate for leisure. Unemployment has within its unholy entourage forced leisure. The increased use of the automobile, the more general attendance at motion pictures, have together with other conditions conduced toward a decrease in the proportionate number of active participants in joyful and healthy recreational pursuits. Unless a youth find a constructive outlet for his boundless energy and ebullient spirits there is the danger that his restless feet will tread paths leading to sin, immorality and crime." The statement sees in the new program "a splendid opportunity for Catholic Action, with the Catholic laity joining hands and hearts with the hierarchy and with their pastors and priests in an unremitting effort not only to lessen the ravages of disrespect and lack of discipline, but to build sound, sturdy, moral, religious and God-loving citizens."

French Unrest.—France was one of the last countries to feel the depression and today in spite of better world conditions there are few signs of economic recovery in the French Republic. Recent issues of *Sept* indicate that the peasants, who comprise some 40 percent of the population, are particularly hard hit. Between 1929 and 1934 the total for all private incomes fell from 245,000,000,000 to 178,000,000,000 francs; exclusive of farm wages agricultural income has fallen from 45,000,000,000 to 17,000,000,000 francs. Since 1914, farm income has fallen from 23 percent to 9 percent of the national income. Yet the cost of living is still rising, particularly in Paris. During 1935, thousands of foreign workmen left France and national defense projects absorbed many more workers, but unemployment continued to rise; registered unemployed now number 450,000. Based on 1914 as 100, the index of industrial production, which had reached 140 in 1930, fell to 110 in 1933 and today is somewhere around 90. Daniel-Rops describes student life as very precarious with undernourishment quite common. Competition for places in government schools is so ardent that there are 5 candidates for every place at Saint-Cyr, the French West Point, 8 for every place at the Ecole Polytechnique, and 25 for every place at the Ecole Navale. Those who have matriculated "in law or letters haven't one chance in ten of finding something" and the few jobs to be had are too often at "starvation" wages. Extreme government financial distress is another important factor behind the many demands for a change of government.

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Non-Catholic Religious Activities.—The Bishop of Birmingham, England, Reverend Herbert Gray, Dr. Raven, Reverend Leyton Richards, Canon Sheppard, Reverend Henry Carter have joined with the Labor leader, George Lansbury, and others in a plea for a world conference under the League of Nations to bring about a wider extension of the principle of international control and administration of the world's backward areas and a reordering of economic opportunities that would build a solid foundation for world peace. * * * The twelfth quadrennial Student Volunteer Conference held at Indianapolis, December 28 to January 1, was attended by 2,300 delegates; nearly 500 colleges from forty-three states and the Dominion of Canada were represented. There were public addresses by Dr. Niebuhr of Chicago, the Archbishop of York, Dr. T. Z. Koo of China, Dr. Kagawa of Japan and a number of others. There were also seminars, denominational meetings and other gatherings. * * * The Russian correspondent for the *Catholic Herald* of London reports that the Soviet government considered it safe this year to permit children to have Christmas trees on the Russian New Year's Day. "But the Christian holy day passed almost unnoticed. Of Moscow's former 1,600 churches about 35 only remained open. They were packed to overflow, mostly by old people." * * * The National Lutheran Educational Council held its twenty-third annual meeting in New York, January 13 and 14. The theme of the conference was "Development of Christian Personality—Major Objective of Christian Higher Education." It was considered from the viewpoint of the contributions of the curricula, the administration, the faculty and the students themselves to the attainment of this goal.

Rudyard Kipling. — Anglo-Saxon excellence of all kinds was, perhaps, the theme which Rudyard Kipling (December 30, 1865-January 18, 1936) most frequently stressed. He admired the British Empire with a truculence occasionally funny but never quite banal. The United States has had few sterner critics; the Irish Kipling considered well-nigh anathema, excepting as loyal subjects of His Majesty, the King; and of the native Indian he wrote brilliantly and romantically, without any deep understanding. It was always an idea which mattered more to this writer than people, and his favorite idea was the value of the military virtues. In the early days, he turned out copy of such a quality in Allahabad and Lahore that his fame began to spread to other parts of the empire. Before 1899 he had published "Departmental Ditties," "Plain Tales from the Hills," "Soldiers Three," etc., etc.—all narratives, in prose and verse, which carried the Bret Harte tradition a good peg forward. When he came to America in quest of a publisher, however, the answer was at first negative. He saw a good deal of California literary society. Then suddenly, during 1890, London began to buzz with excitement over the freshness of the Kipling books. Thereupon the young author married an American girl and retired to Vermont and writing for four years. This period was marked by the publication of "Barrack Room Ballads" (1892) and the "Jungle Books" (1894-1895). Most of his later life was spent in rural England. Perhaps the most notable literary dates are 1897, when the "Recessional" was published; 1901, which accorded a rousing welcome to "Kim"; 1906, the year of "Puck of Pook's Hill"; 1907, when he was awarded the Nobel Prize; 1913, when the British government refused to name him poet laureate; and 1914, marked by the patriotic poem, "For All We Have and Are." It was customary to hold that Kipling's creative powers began to lag after his fortieth year. At any rate, he lived in retirement and dispensed neither interviews nor photographs. For a long while the only available photograph was one of Kipling in a top hat, seated inside an automobile. Among the critics to have concerned themselves with his work are J. M. Barrie, G. K. Chesterton, Richard LeGallienne, and P. E. More.

Catholic Reunion.—Speaking on the subject, "The Return of All Oriental Separatists to Communion with the Apostolic See," at a Church Unity Octave service conducted by the St. Paul Guild at the Church of St. Ignatius Loyola in New York City, the Reverend Robert H. Lord, convert and former professor of history at Harvard University, emphasized the nearness of the millions of deeply religious persons in the Eastern Orthodox churches to reunion with the Roman Catholic Church. In doctrine they accept everything that the Catholic Church teaches, with the exception only, and that not insuperable, of the *Filioque* clause of the Nicene Creed. Their liturgy, their married clergy and other differences in their practise of their faith would in all probability be recognized by Rome, as was the case in the reunion of the Eastern Uniat churches. The issue revolves around their submission to the primacy of the historic See of Peter, and for this, said Father Lord, they have shown many signs of longing, recognizing that their narrowly nationalistic isolation keeps them from any real expression of Catholicity. On successive nights at the octave services, other speakers stressed the longings of various non-Catholic religious groups for doctrinal unity and for the sign of Catholicity.

Publishers on Publishing.—The suggestion that there should be more decentralization in the American publishing industry was made by Mr. W. W. Norton at the annual meeting of the National Association of Book Publishers in the Hotel St. Regis, New York City. Citing the centralization of so much of the book publishing in the East, and particularly in New York, he suggested that it would be well if new publishing houses could be opened in Cleveland, Chicago, San Francisco and Los Angeles, "to mention only four cities where there must be younger writers to whom personal contacts with editorial departments would give more encouragement than the letter from the unknown literary agent or publisher in New York." Another development he thought would be a good thing would be an increase in the number of small publishers who specialized in one field. Mr. Norton was the retiring president of the association and Mr. Stanley

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Rinehart was elected the new president. The latter said that the association was working closely with the Authors' League for the protection of authors' rights, and that the depression had taught publishers the necessity and desirability of friendly cooperation. Mr. Morris Ernst speaking on the topic of the law suit brought to decide whether the publisher had the right to determine the retail price of a book rather than the retailer—a suit decided against the publisher—said he hoped for a return to the days when law-making bodies rather than the judiciary made the laws.

Franciscan Stakhanoffites.—An article in the London *Tablet* tells about the publishing of the *Knight of Our Lady* by Franciscan friars in Niepokalanow, a monastery near Warsaw. The *Knight* has a circulation of over 700,000 monthly, the largest in Poland, and the 650 friars of the monastery publish in addition an almanac with a sale of over 500,000, several magazines and a new daily which already has a circulation of more than 100,000. The community supports an outpost in Japan which prints 65,000 copies of a Japanese *Knight*. Niepokalanow is an extremely plain factory-monastery builty on twenty sandy acres given to the order in 1927. The régime is thoroughly ascetic, organized around the monastic worship and the completely modern, highly specialized, mass production publishing works. The machinery is the best obtainable; the organization and accounting the most efficient that experts can devise. Graphs show the efficiency of any worker and any machine on any job. There are day and night shifts. A correspondence department handles 5,500 letters a day. The editorial department is made up of highly educated university graduates who live the same life as the other workers. The style of the publications is deliberately kept rather crude in language and somewhat primitive in argumentation because it is directed to the least educated groups in the country, people who have either not read papers regularly or who have been naturally affected by an improper style of sensational press. The Brothers at all jobs wear their habits, even while running huge rotary presses or Diesel engines in the power house. Upkeep of a Brother costs about $.18 a day, the figure being known to the fourth decimal. The Superior of the whole enterprise has a twelve-foot-square cell with whitewashed walls and a bare wooden floor, and his furniture is an iron bed, two stools and a table. There are 1,800 applicants for the monastic work every year, a hundred of whom are given a year's trial. Half of these are finally accepted.

* * * *

Labor Organization. — Vertical versus horizontal unionism was, as expected, the central problem during the quarterly session of the Executive Council of the American Federation of Labor in Miami. The activities of the Committee for Industrial Organization, formed of eight affiliated unions under the presidency of John L. Lewis, leader of the miners, whose resignation from the Council of the A. F. of L. was accepted, has aroused the intense opposition of many leaders in the craft unions. The problem was brought out clearly when twenty-one radio local unions with 30,000 members threatened to secede if an industrial charter were not granted them. These men in the radio industry who want to join in one vertical organization are to an important extent doing work in crafts which are already unionized on a horizontal basis: carpenters, machinists, etc. While Mr. Lewis was telling Detroit auto workers that industrial unionism was the proper and inevitable development in their industry, Mr. Charles P. Howard, secretary of the Committee for Industrial Organization, defended before the council the activities of the group. He said it was educational, that it is no more illegal to promote industrial organization than craft, that minority views may be voiced throughout the year, that there are already peaceful industrial groups within the A. F. of L., such as the metal, building trades and railway formations. Opponents claim the industrialists are hurting the craft unions by their work and driving a split in organized labor and that they should confine their opposition to the conventions and between times accept the authority of the majority. The Executive Council announced that the thirty-hour week is its first legislative objective now, and that the Walsh bill, providing that all firms dealing with the federal government must abide by old NRA regulations, is its second. The question of supporting an amendment permitting labor legislation now ruled out was still being debated, with the chance being good that no action would be taken.

Reemploying Relief Workers.—In an attempt to facilitate the reemployment in private industry of workers on WPA projects and to protect wage scales and working conditions in private industry, WPA Administrator Harry L. Hopkins, in a letter to state administrators, set forth the following policy: "It is expected that WPA workers will accept available jobs in private employment, whether of a permanent or temporary nature, provided: (1) That the temporary or permanent work shall be a full-time job. (2) That such work shall be at a standard or going rate of wages. (3) That such work shall not be in conflict with established union relationships. (4) That workers shall be offered an opportunity to return to the WPA upon completion of temporary jobs. It is important that our offices guard against two things: First, we should not develop employment exchanges within our own organization. Second, it is equally important that the employers who are paying standard and going rates of wages be fully protected and that our organization not be used as a means of forcing workers to accept sub-standard wages from anybody." Uncertainty as to the permanence of private jobs has been described as a main cause for the reluctance of workers on WPA projects to accept them. Another is that in some cases skilled workers who earn their WPA wage of $85 to $93.50 a month for seven and a half days of work and have the rest of the time to themselves for odd jobs, and some groups of white-collar workers can earn more on relief than they could at the "normal" wages in private industry. A steady weeding out of relief rolls without taking on a proportionate number of new applicants seems to be generally in progress.

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The Play and Screen

Russet Mantle

MR. LYNN RIGGS has a certain flair for the theatre, and when he grows up will unquestionably use it to better advantage than he does in "Russet Mantle," which, despite an amusing first act, shows him still in the sophomoric-rebellious period. The story he tells is simple in the extreme. A youth who writes verse, and who because of the depression cannot find a job, becomes instead a tramp. He drops into a Santa Fe ranch inhabited by a family from the East and South, is seduced by the daughter, and at the end leaves with her to make a new life. Now this is all neither original nor exhilarating, especially as the young couple declare they believe in nothing, apparently not even in themselves. Yet by their poetic spoutings we are told that their souls are beautiful and much to be preferred to those of the girl's rather ordinary parents, who have remained true to each other, despite the horrible fact that the mother once fell in love with a bridge-builder and refused to marry him because she would have to go to Spain.

In his denial that there is anything stable in life, that the past's experience has any validity, that anything is to be considered except the moment and the moment's pleasure, Mr. Riggs is undoubtedly of the moment, though unlike most of his radical colleagues he has no program to be adopted, and gives us in its place only a deluge of poetic rhetoric. This gets him nowhere, and lands his play in the same place. It is a pity, for in the first act, and notably in the character of the Southern woman, who knows her daughter is not what she should be, yet who refuses to look the unpleasant fact or any unpleasant fact in the face, we have the beginnings of a biting comedy. And comedy and not pseudo-poetic spoutings is Mr. Riggs's real place in the theatre. The performances are all admirable, with a special word to be given to Margaret Douglass for her magnificent impersonation of the Southern mother. It is one of the finest pieces of comedy the season has revealed. Martha Sleeper as Kay, John Beal as the poet, Evelyn Varden as Mrs. Kincaid, and Jay Fassett as her husband are all excellent. (At the Masque Theatre.)

A Room in Red and White

HAD ROY HARGRAVE'S play, written with the assistance of Laura Adair and Thomas Scofield, been as admirable as its acting and the staging, it would unquestionably be one of the outstanding events of the season. But "A Room in Red and White," despite some powerful moments, is too wordy, repetitious and obvious to warrant the magnificent cast and scenic production lavished on it. It is the story of a man who unknown to his wife and son is dying of cancer, and who through his jealousy tortures both wife and son so that they poison him. It is frankly a story of sadistic madness, and horrors and unnamable vices are thrust in and emphasized. The chief moral fault, however, lies in the fact that the mother and son are shown as quite likable people, and we are almost told to sympathize with the fact that they are cold-blooded murderers. Of course the end is tragic, but that scarcely atones for what goes before.

Structurally the first half of the play is twice too long, and the same fault lies with the last scene. But what really is of interest is the acting. First honors go to Leslie Adams for his superb impersonation of the mad Philip Crandall, an impersonation deftly cynical, suave, reserved, exquisitely articulated. Mr. Adams has up to now been known only as a comedian. In "A Room in Red and White" he proves himself a master of the hiddenly macabre. Let us hope that Hollywood does not swallow him up! Almost equally fine was Chrystal Herne's performance of the wife, Richard Kendrick's of the son, and Louise Platt's of the girl the son wishes to marry. The single set by Jo Mielziner is truly luxurious, perhaps too luxurious for the intimate nature of the play. (At the Forty-sixth Street Theatre.)

GRENVILLE VERNON.

Strike Me Pink

EDDIE CANTOR'S annual motion picture appearance is a glorified slapstick extravaganza, slow at first, riotous finally. Mr. Cantor abandons the glittering "Gorgeous Goldwyn Girl" musical comedy tradition for a rollicking entertainment of Keystone chase buffoonery, romping with relish as the foil in a gangster-tinged outdoor amusement racket as he metamorphoses from a spineless worm into a hectic man of action, who, of course, outwits the mobsters and marries the girl. Decorative Ethel Merman, of radio and Broadway, really is the main attraction in song, performing in her best low-down blues manner. The few dance numbers are typically elaborate, but inconsequential to the movement.

Although "Strike Me Pink" is by no means Eddie Cantor's funniest, it does have satisfying moments of merriment in the mood of comedy in the rough, especially the hilariously clever mimicry at a poker game with ghosts, and the rip-roaring, hair-raising attempts of the star to escape from the gang as they chase him in a balloon and over the scenic railway of a "Dreamland Park" carnival.

Rose Marie

THE PICTURESQUE love drama, "Rose Marie," has been done many times in the theatre and at least once previously in motion pictures, but never with such tenderness and skill of preparation and production as that which sets the ideally suited Jeanette MacDonald and Nelson Eddy so humanely and so beautifully in the Canadian north woods with all of its natural scenic splendor, there to flame the romance of the story's Royal Canadian mounted policeman and the troubled opera diva. Fine musical interludes, expertly sung, continued to be the principal course. Throughout the gripping movement of the romance the inspiring strains of the "Indian Love Song" continue to haunt as of old. Arthur Hammerstein's colorful operetta in its new form, slightly altered from the original to embrace the wider scope of the medium, is a production of merit in every respect.

JAMES P. CUNNINGHAM.

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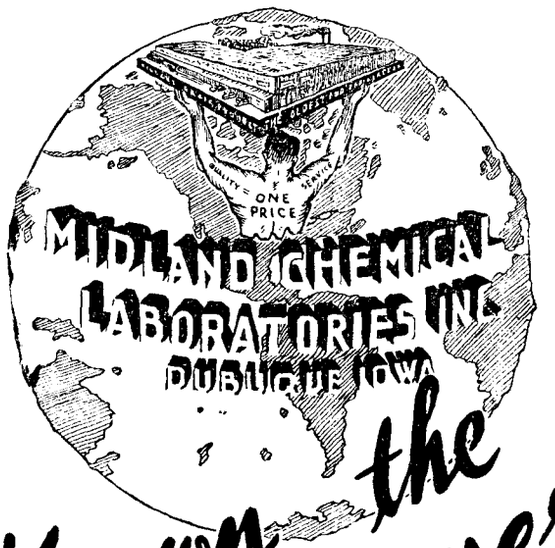
Books

Newer Spiritual Books

"GOD'S SOLDIER" (Macmillan. Volumes I and II, $7.50), by St. John Ervine, glorifies the picturesque Salvation Army lads and lassies who took their place on the street corners of the contemporary scene more than a generation ago, rehabilitated derelicts and broke through the crust of staid Protestantism with enthusiastic evangelism. But the work is chiefly a sympathetic biography of the founder, General William Booth. The account seems to have omitted nothing—the vision and its pursuit, the controversies within and without the army, Booth's domestic estrangements and the author's thesis that while the Army has fallen on evil days because of internal politics and the young men are distrustful and suspicious, yet their love for the Army holds them and proves that men will do for God what they won't do for money. Ervine notes several parallels to Ignatian and Franciscan ideals and pays many compliments to the Catholic Church. It is interesting to read that while Cardinal Manning prayed for the Army's better guidance he was its sincere friend. A very interesting book despite some misstatements of Catholic policy and doctrine that cannot be noticed here. "Fifty-six Years a Missionary in China" (Burns, Oates and Washbourne. 5/) is Mother St. Austin's life of Mother St. Dominic, Helper of the Holy Souls, 1845-1927. It is the story of a French girl's foreign mission vocation and of conquests that have gone quite unheralded by the usual news-gathering agencies. It gives an insight into the understanding and love of the oriental mind and the incalculable labor involved in erecting a Chinese mission. It is refreshing to learn of this scripturally valiant woman who brought souls to God while imperialism captured raw supplies and markets.

"Beauty, Signature of God" (Bruce Humphries. $2.00), according to its author, Evelyn M. Watson, poet laureate of Buffalo, is an outline of esthetics. Under the heads of the realization, examination and contemplation of beauty she groups her theses in five-lined stanzas of rhymed pentameter verse. There are some appealing lines and a pervading religious spirit compounded of Christian doctrines, Hellenism, Judaism, Platonism and Spinozic determinism—"a helpful and interesting combination" quotes Jethra Hart in his anticipation (esthetic for "foreword") but with this conclusion no Christian can agree. Those who seek a logical synthesis of thought in Arthur Meyerowitz's "Social Ethics of the Jews" (Block Publishing Company. $1.25) will be disappointed. It consists of quotations bearing on Jewish social morality culled from the Old Testament and from ancient Talmudic sources and arranged loosely under various topics. Some of the aphorisms are motivated only by enlightened self-interest and while there are a few strong statements on forgiveness of enemies there is none of the forthrightness of Christianity's "turn the other cheek." "Outlines of Bible Study," by Reverend John C. Dougherty, S.T.L. (Bruce Publishing Com-



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NEXT WEEK

THE TOWNSEND PLAN, by Oliver McKee, jr., is an analysis of an increasing political threat and a cruelly delusive economic mirage. The plan by which the federal government would give to every man and woman in the United States over sixty years of age a pension of $200 a month (excepting those already provided with an income of this amount) has within the past twelve months won a national following. This is being organized to exert pressure on candidates in all congressional districts. An understanding of the economics of the plan is badly needed, therefore, to counteract the natural human appeal which its something-for-nothing features have. . . . DOWNING STREET AND MUSSOLINI, by Pierre Crabitès, recounts what probably went on behind the scenes in England and led to the downfall of Sir Samuel Hoare and the taking of his place by Mr. Anthony Eden. Sir Robert Vansittart, a Permanent Under Secretary of State for Foreign Affairs, upon whose knowledge and judgment Sir Samuel Hoare relied, was, says Judge Crabitès, the power behind the ill-starred peace plan rejected with such anger by the British people. . . . A BRIEF FOR THE TRANSIENT, by Lewis Rohrbaugh, tells from first-hand experience what will probably happen in human distress and the waste of lives if the present organized provisions for transients are abandoned, and tells a little of what organized efforts accomplished. . . . AT LAST—ALASKA! by Edythe Helen Browne, vividly pictures "a well-disciplined land flourishing under Jesuit régime, a land of footprints crossing in the snow, leading to mission chapels." Next year the Jesuits celebrate the fiftieth anniversary of their apostleship in Alaska.

pany) aims to teach young people how to study the Bible. The general introduction tells of the origin, growth and influence of the Book of Books and is followed by a life of Christ, some early church history and fifty-nine readings from the Old and New Testaments. Reverend Aloysius Roche's "Apologetics for the Pulpit" (Burns, Oates and Washbourne. 6/) contains forty short and fundamental dogmatic instructions introduced interestingly and concluded practically. Regrettably, no principles governing apologetic preaching are explicitly enunciated. "Canonical Evidence in Marriage Cases," by Reverend Francis Wanenmacher, J.C.D., is a substantial and clear guide in the processual law that governs evidence in marriage cases. "The Canon Law of Wills," by Reverend Jerome D. Hannan, J.C.D., presents the conclusions of a serious attempt to compare the principles of Roman, modern and canon law with a view to establishing a juridical theory of wills under the canons. Each book (Dolphin Press. $3.50 each) is a scholarly contribution to our growing English library of interpretation of the Code of Canon Law. "The Yearbook of American Churches," edited by Reverend Herman C. Weber, D.D., is a Record of Religious Activities in the United States for the years 1933 and 1934 (Association Press, N. Y. $2.00). A useful handbook doubtless, but quite inadequate in its summation of Catholic activity.

"The Catholic Eastern Churches," by Donald Attwater (Bruce Publishing Company) is a scholarly response to the present Pope's abiding wish that Catholics of the Latin rite should become more familiar with the history, religious life and present status of the Eastern Churches, which are fully as Catholic as we. It contains popular but extremely useful studies on the East and West before and after the Schism, Eastern monasticism, reunion of the East, the eastern Catholics and the Byzantine, Alexandrian, Antiochene, Armenian and Chaldean rites. A statistical summary, bibliography and glossary conclude the volume. There are ten satisfactory pages on the Catholic Copts of Ethiopia, so much in the headlines these days. Articles in our religious press are already multiplying references to this informative book. "The History of the Catholic Church," Volume II (B. Herder Book Company. $4.00), by Reverend Fernand Mourret, S.S., translated by Reverend Newton Thompson, S.T.D., occupies itself with the principal Church Fathers whose answers to today's questions on God, Christ and His salvation are still final. The author covers the years 313-476 and divides the volume into three periods: the end of paganism, Catholicism the state religion and the Church freed from the Empire. John T. McNeill produces in "Makers of Christianity from Alfred the Great to Schleiermacher" (Henry Holt and Company. $2.00) some biographical history of characters chosen for their creative force in the development of what he calls Christianity. This book is exceedingly well written, graceful, epigrammatic and whimsical, but for all that partizan and tinctured with rationalism. Some chapter titles give an inklng: "The Noble Army of the Heretics," "The Goodly Fellowship of the Reformers," "Pathfinders of Liberal Christianity." The "frank

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humor" the author attributes to Luther's "Table Talk" is hardly the phrase for that book's well-known obscenities. He gives Saint Ignatius some unsympathetic praise and admits humanity's great debt to Saint Thomas Aquinas. Schleiermacher, who emotionalized religion, seems to be a particular hero.

"Baptismal and Confirmation Names," by Edward F. Smith (Benziger Brothers. $3.00), is a useful book giving saints' names and their Latin forms, nicknames, modern English equivalents and corrupted forms. "The Sacrament of Confirmation," by a Secular Priest (Burns, Oates and Washbourne. 6d.), is a booklet summarizing information on the theology, rite and ceremony of Confirmation that teachers, priests, sacristans and altar servers will find useful. "The Eucharist and Education," by Father Gervasius, O.M.Cap., translated by Reverend Gregory Rybrook, Ord. Praem., contains many practical teaching hints (Benziger Brothers. $1.25). "Our Part in the Mystical Body" (Queens Work) contains twelve practical lectures delivered in 1934 by Father Daniel A. Lord, S.J., in his racy style, to the Summer School of Catholic Action in St. Louis and New York. "The Saddest and Gladdest of Days," by Father Camillus, C.P. (Sign Press. $1.10), is a moving commentary suitable for meditation or preaching upon Our Saviour's seven last words. "The Feasts of Our Lady," by Reverend James F. McElhone, C.S.C. (Bruce Publishing Company. $1.00), contains thirty-one meditations on as many of Our Lady's feasts and for use daily in May and October. The faithful will spiritually savor the scriptural and traditional narrative of Our Lady contained in "The Humble Virgin Mary," adapted from the French of P. Louis Perray (Burns, Oates and Washbourne. 3/6).

JOHN K. SHARP.

An Irish Idyl

Gentle Ireland. An Account of a Christian Culture in History and Modern Life, by Hugh de Blacam. Milwaukee: The Bruce Publishing Company. $2.00.

THE TITLE of this newest addition to the Science and Culture Series was suggested in part by René Bazin's "La Douce France" and in part by a wistful epistle written to his beloved country by the Father Geoffrey Keating who was soon to be murdered by Cromwell's soldiers. Yet gentle is scarcely the adjective most of us would single out to describe that elemental land where for so many centuries life has been a battle—against rival clans, against the invading Scandinavian and the invading English, even against Nature herself, who makes agriculture a test of prowess in the beautiful northern isle of mountain and seacoast—and where men still battle for ideas with words if no longer with swords. The virtues of Ireland are nearly all fighting virtues: a hard-held faith, industry, scholarship, ironic humor and a fine endurance. And her fauts—but really, Mr. De Blacam allows her no redeeming faults at all!

This idyllic overidealization is perhaps the chief defect of a book crowded with useful and delightful material. And being professedly written to show the Christian in-

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spiration of a land often misrepresented in recent literature by the reactions of her more pagan sons, it is a book really needed. Mr. De Blacam, who will be remembered as author of "The Flying Cromlech" and literary editor of the *Irish Press,* has chosen to build it up by means of episodic chapters. There is an excellent paper on Saint Patrick and the Christian culture which he created without destroying the earlier bardic culture; so that "we owe our knowledge of those splendid pagan heroes, Cuchulain and his friends, who died before Christ was born, to Christian monks." There are brief but eloquent sketches of Colmcille, Brian Boru, Oliver Plunket and the Rapparees, of "Matt" Talbot and the poet O'Rahilly and Daniel Corkery and Canon Sheehan, and a chapter on the horses of Ireland which everyone will want longer. But curiously enough, scarcely any discussion of the literary renaissance of the past fifty years or the political revolution of the past twenty-five.

Hugh de Blacam is haunted by thoughts on the beauty and antiquity of a country in which he finds many resemblances to the simplicity of ancient Greece, yet he considers Ireland's "greatest moment" to have been the Eucharistic Congress which, in 1932, marked the fifteenhundredth anniversary of Saint Patrick's apostolate. From these many impressionistic parts, the reader will reconstruct for himself the long epic of one of the most interesting and paradoxical of nations.

KATHERINE BRÉGY.

The Story of Philosophy

History of Mediaeval Philosophy, by Maurice de Wulf. Vol. I. Third English edition, translated from the sixth French edition by Ernest C. Messenger. New York: Longmans, Green and Company. $4.50.

IT IS a moot question whether or not the writer of a history of philosophy should concern himself with philosophic analysis, exposition and interpretation, in addition to the less risky and less philosophical task of presenting chronological, biographical and bibliographical data concerning philosophers and their works. The first method was the one used by Saint Thomas and the other great medieval writers, their ends being essentially philosophical and only accidentally of historical nature. The second method, which yields a handy catalog of the writings, personalities and chronological filiations of philosophers, is more characteristic of modern scholarship than of medieval scholasticism. It has, however, a prototype in antiquity, in the "story of philosophy" bequeathed to us by Diogenes Laertius.

M. de Wulf's "History," for all its exaltations of thirteenth-century modes of thought and expression, follows the example of Diogenes Laertius rather than that of Aquinas, albeit with superior scholarly systematization and bibliographical usefulness. In previous editions of this work, M. de Wulf gave a certain originality to his "History" by exhibiting the sequence of medieval thinkers as partial exemplifications of a super-personal "scholastic synthesis." Critics were inclined to feel that this synthesis existed more in the thought of M. de Wulf

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than in medieval history. In deference to such criticism, the author in this new edition segregates what he calls the "analytic" treatment of his subject-matter, from the "synthetic studies" now placed in a separate chapter at the end of the volume. Analysis, for M. de Wulf, is not the philosophic procedure that it was for Aristotle—rather it is, in his own words (page 17), "concerned with placing the philosophers in their chronological succession and in their filiation."

The text and arrangement reveal an almost total re-writing of the work since its previous edition. Because of its up-to-date bibliography, and its utilization of scholarly material that has appeared since publication of the most recent edition (1928) of Ueberweg-Geyer, the volume will be welcomed by students of medieval philosophy. Whether the unpardonably frequent orthographical and grammatical peculiarities of the text, which often make it unintelligible, are due to proofreader, translator or author, is a question that each reader can try to answer for himself. In this respect the present edition shows no improvement over the previous English editions.

ERNEST A. MOODY.

Not a Great Man

John Lind of Minnesota, by George M. Stephenson. Minneapolis: University of Minnesota Press. $4.00.

NO BIOGRAPHER could have done more for John Lind of Minnesota than Mr. Stephenson has done; for John Lind was not a great man. Mrs. Nelson O'Shaughnessey called him Lincolnesque; but she was referring to his outward seeming and not to his stock of genius. Nevertheless, John Lind had the ability, if not to do great things for his country, at least to do good things for himself. He was American in the fact that he could and did overcome the handicap of poverty and lack of opportunity. He was Swedish in his persistency and power to hold his tongue. He abandoned most of his early religious beliefs but kept his religious prejudices. They were strong enough to overcome his habit of silence, for once, and to wind up a public career which, while not brilliant, had the merit of not being without the distinction of the picturesque.

It was unfortunate for John Lind's reputation that he went to Mexico. A successful diplomat untrained in diplomacy has sometimes appeared, but only when nature supplied for the deficiency. Nature did no such kind act for John Lind. She handicapped him, especially for the people with whom he had to deal in his fateful southern mission. His problem was to talk without telling. He told without talking. Then he made up for his silence in Mexico by talking to his disadvantage at home. It is quite true, however, to say that John Lind's biographer did all he could for him. In fact he did more than John Lind did for himself; and I say that not unkindly, because I know something about the task President Wilson gave him to do. It was hard to perform the rôle of a reticent parrot for a master who himself happened to be wrong.

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From a
Drugstore Clerk to a Surgeon

THE other day, a devoted missionary doctor, came to see Father Garesche, the president of the Catholic Medical Mission Board, to thank him for the wonderfully useful surgical kit sent out by the Board to his mission in China. "Those instruments, Father, have been invaluable", he said. "They have enabled me to do all the operations needed, in fact they changed me from a drugstore clerk, when I only had medicines to administer, to a surgeon with all his instruments at hand."

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Analyzing the Poets

Annals of the Poets, by Chard Powers Smith. New York: Charles Scribner's Sons. $3.00.

MR. SMITH, who has devoted his time to the lives and habits of the poets, emerges now with a book the theme of which seems to be "Did you see Shelley plain?" excepting that all the English and American bards are lumped together, their characteristics in each department of life being duly analyzed. In many respects it is an extraordinarily well-informed volume, and the plan as such may be sincerely commended. The biographical aspects of the bards cannot be neglected even by the most austere critics, and the public is naturally interested in them. But, as is usual with Mr. Smith, the point of view adopted is often eccentric and sometimes misleading. Nor is it unnatural that the reader, watching the combing of so much material, should run plump up against a row of questionable assertions. Thus it is certainly not a modern scholar who would say that Donne was "an ostentatious rake at court," or who would hold that Francis Thompson had no scholarship outside of botany (this last subject he understood, as Wilfrid Blunt assures us, but poorly). It is surprising to find in the index of poets no mention of Fathers Hopkins and Tabb, of Mrs. Meynell or of Miss Guiney.

A French Point of View

A Short History of English Literature, by Emile Legouis. New York: Oxford University Press. $2.75.

THE GREAT value of Professor Legouis's contributions to the historiography of English literature does not rest entirely upon the fact that it is a French point of view here brought to bear upon the trend of our letters. He is a fine humanist, a careful reader, and a man of definite and interesting opinions. Naturally, however, one should not wish to accept everything he says. That is why the present "short history" does not seem as well adapted to college use as the longer Legouis-Cazamian. The second allows much more room for the exposition of opinions which, boiled down to essentials as is the case here, may often seem strange. Still it is a useful and impressive treatise, designed to guide a relatively more mature student.

CONTRIBUTORS

ROBERT WITHINGTON is a new contributor to THE COMMONWEAL.

ROGER SHAW is foreign editor of the *Review of Reviews.*

ANNARRAH LEE STEWART is a Colorado poet.

FRANK J. OLIVER is industrial coordinator in the College of Engineering of the University of Detroit.

EDITH CHERRINGTON is a California poet.

PERCY MACKAYE is the author of numerous plays and poems. His "Jeanne d'Arc" was produced in the United States and England.

CELESTINE J. SULLIVAN, JR., is a new contributor to THE COMMONWEAL.

REV. JOHN K. SHARP is a priest of the Diocese of Brooklyn, N. Y.

KATHERINE BRÉGY, critic and poet, is the author of "The Poet's Chantry," "Poets and Pilgrims" and "From Dante to Jeanne d'Arc."

ERNEST A. MOODY specializes in the study of medieval history and philosophy.

MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, is the author of "Blood-Drenched Altars."

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